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THE ATHENÆUM

Journal of English and Foreign Literature, Science, and the Fine Arts.

No. 1758.

LONDON, SATURDAY, JULY 6, 1861.

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THE SOUTH LONDON MUSEUM.—By permission of the Privy Council, the Trustees of the National Gallery, and the Commissioners of Patents. A CONVERSATION will be held, at the South Kensington Museum, on THURSDAY, July 11th, 1861, from Eight till Twelve. The Chair will be taken by the Right Hon. the EARL GRANVILLE, K.G., at half-past Nine, in the Theatre attached to the Museum. The whole of the Fine Arts Collections will be opened, and a superb Collection of Jewels, Diamonds, Gems, Antique and Modern Examples of Gold and Silversmith's Work (many of which were at Ironmongers' Hall), will be exhibited by some of the City Companies, the Aldermen of the City of London, several learned Societies, &c. A Band will be in attendance, and Miss Helen Bliss will kindly officiate at the Pianoforte. Admission by tickets only. Single, 5s.; Double, to admit a Lady and Gentleman, or two Ladies, 7s. 6d.; or if purchased prior to July 11th, 5s. and 5s. These may be obtained of all the leading Print and Music sellers of the Metropolis at small bills. By order of the Committee, EDGAR P. BROCK, } Hon. T. S. DAVIS, } Secs.

ROYAL HORTICULTURAL SOCIETY.—THE GREAT ROSE SHOW at South Kensington, WEDNESDAY NEXT, July 10. Tickets, 5s.; on the day, 7s. 6d.; can be had of the principal Musicians and Librarians, and at the Gardens. PROMENADE THIS DAY, and every WEDNESDAY and SATURDAY (except July 10). Public admitted on Saturdays, on payment of 5s. 6d. NOTICE. A Ballot for Election of Fellows, Monday next, July 8.

ARCHÆOLOGICAL INSTITUTE OF GREAT BRITAIN. Patron—H.R.H. THE PRINCE CONSORT, K.G. THE ANNUAL MEETING will be held at PETERBOROUGH, July 23 to 30, under the Patronage of the Marquis of Exeter, K.G., the Lord Lieutenant of Northamptonshire, and the Lord Bishop of Peterborough. Programmes may now be obtained at the Office of the Institute, 55, Suffolk-street, Pall Mall. A Museum of Antiquities, Works of Art, &c., will be formed, including a Special Series of Portraits of Mary Queen of Scots, and objects associated with her History. T. WARWICK BROOKS, Secretary.

WELSH COLLEGIATE INSTITUTION, LLANDOVERY. THOMAS PHILLIPS' FOUNDATION. VACANCY OF THE OFFICE OF HEAD-MASTER OR WARDEN.

In consequence of the appointment of the Rev. E. Owen Phillips, M.A., to the Living of Llanbadarn-fawr, Aberystwyth, the Office of Head-Master of the above Institution is now vacant. The Head-Master must be a Clergyman of the Established Church, in full Orders, "thoroughly acquainted with the Welsh Language, in its colloquial and literary use, and competent to impart a good sound classical and general Education, fitting for young men destined for any liberal profession, or scientific pursuit." He will be required to educate 30 Free Scholars on the Foundation, but will be allowed to take as many other Pupils as the School Premises can accommodate at a sum, for the Tuition of each, of not less than Eight Guineas per annum. He will be entitled to the yearly Endowment of 150l., and his Residence at the Institution, wherein 300 Pupils and 50 Boarders can be accommodated subject to a trifling annual Rent towards the Insurance and repairs. Liberal Salaries are provided for Three Under-Masters by the Foundation. All applications, accompanied by references and certificates of ability and qualifications, should be addressed "To the Trustees of Thomas Phillips' Foundation, Llandovery," not later than the 10th of July, 1861.

WELSH COLLEGIATE INSTITUTION, LLANDOVERY. THOMAS PHILLIPS' FOUNDATION. WANTED A MATHEMATICAL AND CLASSICAL MASTER, or either, one of whom only will be appointed, at a salary of 150l. per annum, and another MASTER to teach Physical Sciences, at a salary of 120l. per annum; both of whom will be required to assist in the business of the school generally. All applications, accompanied by references and certificates of ability and qualifications, should be addressed "To the Trustees of Thomas Phillips' Foundation, Llandovery," not later than the 10th of July, 1861.

UNIVERSITY OF EDINBURGH. MEDICAL AND SURGICAL DEGREES. The Secretary of State for War has intimated to the Senatus that the Double Degree of Bachelor of Medicine and Master of Surgery of this University will qualify for the Medical Service of the Army. The same Degree suffices for any other public Medical Service in the Country. 31st June, 1861. ALEXANDER SMITH, Secretary.

UNIVERSITY OF EDINBURGH. PRELIMINARY EXAMINATION FOR MEDICAL STUDENTS. THE SUBJECTS required for the PRELIMINARY EXAMINATIONS of MEDICAL STUDENTS who are about to begin their Professional Studies are now arranged, and may be obtained by application to the Secretary of the University. A. SMITH, Secretary to the University of Edinburgh, College, Edinburgh, July, 1861.

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J. O. MASON, Chairman of the Committee.

ROYAL AGRICULTURAL SOCIETY OF ENGLAND. LEEDS MEETING, 1861.

PROGRAMME. MONDAY, JULY 15.—The Implement Yard open from Seven o'clock in the Morning, at an admission-charge of 5s. for each person. The Judges to inspect the Live Stock, and to award the Prizes.

At One o'clock (or as soon after as all the Judges shall have delivered in their awards, of which notice will be given) the Cattle Yard will be open without additional payment. Arrangements have been made for exhibiting the Animals that have won the Prizes, immediately the Judges have made their awards. The Show Yard will be closed at Six o'clock in the Evening.

TUESDAY, JULY 16.—The General Show Yard of Cattle, Horses, Sheep, Pigs, Implements, Flax, Wool, Cheese, and Butter, open to the Public from Six o'clock in the Morning till Six in the Evening; admission, 2s. 6d. each person.

WEDNESDAY, JULY 17.—Public Dinner at Five p.m. in the Town Hall. The Earl of Powis, President, in the Chair. Tickets, 10s. each, to be obtained from the Secretary. The General Show Yard open to the Public from Six o'clock in the Morning till Six in the Evening; admission, 2s. 6d. each person.

Public Working of the Steam Cultivators, on land in the neighbourhood of the town, during such hours as the Stewards may determine.

THURSDAY, JULY 18.—The General Show Yard open to the FRIDAY, JULY 19.—Public from Six o'clock in the Morning till Six in the Evening; admission, 1s. each person.

FRIDAY, JULY 20.—General Meeting of the Members in the Town Hall, at Eleven o'clock in the Forenoon. Governors' and Members' Tickets to be had on application to the Secretary.

By order of the Council, H. HALL DARE, Secretary. 15, Hanover-square, London, W., June 25th, 1861.

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*As the Lists close this month, subscriptions should be paid at once, to secure early copies of the Works.

CRYSTAL PALACE GREAT ROSE SHOW THIS DAY, SATURDAY, JULY 6. SHOW OPEN from Twelve till Six o'clock. BLONDIN'S TENTH ASCENT at Four o'clock.—Admission, Half-a-Crown.

CRYSTAL PALACE.—WEDNESDAY NEXT—HER MAJESTY'S BIRTHDAY.—Order of Military Sports to commence at Two o'clock.—1. Hurdle Race.—2. Flat Race 300 yards.—3. Flat Race 100 yards.—4. Wheelbarrow Race.—5. Jumping in Sack.—6. Cumberland Wrestling.—7. West-country Wrestling.—8. High Jump.—9. Broad Jump.—10. Single-stick.—11. Jigling Match.—12. Jigling Match for Boys. The Sports will take place in the Rifle Ground at the bottom of the Park. There will be an interval of an hour at Four o'clock to enable visitors to witness BLONDIN'S Rope Performance, the Displays of the Fountains, and the Balloon Ascent. Sports resumed at Five.—Admission, 1s.; Children half-price.

CRYSTAL PALACE.—QUEEN'S BIRTHDAY, WEDNESDAY NEXT, 10th of July.—GREAT GALLA FETE and HOLIDAY.

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THE BAND of the ROYAL ARTILLERY (by permission of His Royal Highness the Commander-in-Chief) will perform Selections of Popular Music, under the direction of Mr. Smyth.

Mr. COWWELL'S WAR BALLOON will ascend in the afternoon. The inflation will commence near the Archery Ground at an early hour, to afford visitors an opportunity of making partial ascents of a few hundred feet. Seats in the Car, Half-a-Crown each. The ORCHESTRAL BAND of the Company and Organ Performances at intervals. The Picture Gallery has recently received some important additions, and will be open to visitors gratis during the day. The attention of the Public is invited to the FLORAL DISPLAYS in the Palace and Park. One Shilling.

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LITERATURE

A Letter to His Grace the Archbishop of Canterbury, upon the Question of the proper Treatment of Cases of Polygamy, as found already existing in Converts from Heathenism. From the Right Rev. J. W. Colenso, D.D., Bishop of Natal. (Pietermaritzburg, Davis.)

THAT a Bishop of the English Church can, under any circumstances, tolerate polygamy will appear to many persons rather startling. But the Right Rev. J. W. Colenso, Doctor of Divinity, and Bishop of Natal, not only tolerates polygamy, under certain circumstances, but defends it on the ground of religion and humanity.

A well-known story represents the circumstances with which Dr. Colenso has to deal. An African chief is converted by missionary zeal to Christianity. But there is a difficulty. The proselyte has two wives. The Christian teacher tells him he must put one of them away, for the new law does not permit a man to have more than one wife. The chief is sorely perplexed. It is no easy thing to disturb domestic institutions, and the poor convert goes away to his home rather dark in the countenance. But a light fell suddenly upon him; and when next he met the missionary his eyes were wild with joy. "Me bery good Christian now," he shouted; "me only one wibe."—Ah, very well, says the missionary, and what have you done with the other?—"Oder," says the gleeful savage, "me ate her up—nice!"

This story, which may not be true in fact, must be allowed to be true in spirit. How, except by eating them, is an African or Fijian convert to get rid of his superfluous wives and concubines? The difficulty has been felt by men wiser than those Fijian chiefs, with whose family affairs our Correspondent, Dr. Seemann, has recently made us so well acquainted. The Grand Turk has had recourse to the Bosphorus, the King of Spain to the religious houses. A superfluous Sultana might be sewed in a sack, and a discarded Señora made a Lady Abbess. But the Fijian or the Kaffir is denied the more exalted conveniences or consolations of civilized life. A Kaffir wife does not like to go back to her father's kraal. Every missionary into heathen countries finds this difficulty in his way. He goes into a community which is socially established, in which the females are in excess of the males, and in which the chiefs and elders have many wives. He speaks to these persons of gospel truth and the beauties of a pure faith. They ask what they will have to do on becoming Christians. To put away their wives—all except one wife—is the first condition insisted on by the Church of England from all its converts. This is the language held to the Cherokee, the Dahoman, the Polynesian, the Santal, the Maori; and the almost universal first response to a proposal which appears to the unbeliever an outrage upon nature herself is, we are told, a refusal to hear any more. The love for wife and child is a fixed fact. Veneration for an abstract truth, of which the savage mind has at best only a dim perception, has little chance against such strong realities, and the heathen who is asked by a missionary to break up his household, put away his wives, and separate mothers from their children, as the preliminary of Christian baptism, only shakes his shoulders and passes on. This, we are assured, is the ascertained fact; and in the midst of our zeal for converting

the savage polygamist, it is wise to look ascertained facts in the face.

Bishop Colenso thinks there is a cure for this great evil—a means of removing this great obstacle in the way of conversion. He would tolerate polygamy; and he believes that he has found good reason in the Bible, in history, and in social philosophy for a toleration which, it is impossible to deny, many persons of liberal mind will condemn as excessive. He says:—"It is nearly twenty years since the subject was presented forcibly to my mind by the account, which I received from a Church of England Missionary, of the painful way in which he himself had been obliged to enforce the rule of 'putting away superfluous wives before baptism' among the North American Indians. Since that time I have pondered much upon the matter, and sought information upon it from various quarters—from the Scriptures and Ancient Fathers of the Church, from the writings of modern theologians, and the experience of missionaries, and especially, of late years, from natives themselves, in daily familiar intercourse with heathens and converts from heathenism. And the conviction has deepened within me more and more, that the common practice of requiring a man, who may have more than one wife at the time of his conversion, to put away all but one before he can be received to Christian Baptism, is unwarranted by the Scriptures, unsanctioned by Apostolic example or authority, condemned by common reason and sense of right, and altogether unjustifiable." In fact, Bishop Colenso considers Polygamy to stand in the same relation to Christian ethics as Slavery. Both are against the spirit of Christianity; neither is forbidden by the law. In the twenty years which the Bishop has given to the consideration of this serious and important subject, he has learnt to understand and to tolerate many things which must at first thought have been quite alarming. Those who have not gone through his experience, or made themselves masters of his authorities, will unquestionably demur to his conclusions. But he will not be driven from his positions by the mere cry of danger to morality, danger to the household affections, and the like. He is prepared, we dare say, to hear it said that he is worse than Brigham Young, and that his proper place would be a pulpit in the Mormon Church. Indeed, we should not be surprised to hear that in the minds of a certain kind of reasoners, this public defence of polygamy on the part of an English Bishop, exceptional and conditional though it be, was considered to have an unconscious and yet philosophical relation to that singular outbreak of the Anglo-Saxon race towards the practice of a multiplicity of wives. There are others who will probably run from Bishop Colenso into a much larger argument; connecting this defence of polygamy, remotely, perhaps, and yet intelligibly, with the fact made known in the Census Tables,—and which lies at the root of all those Belgravian laments and legends about pretty horsebreakers, of which the newspapers are just now so full,—the immense excess of the female population. England had forty years of peace, and the end of this prosperity is, that we have half-a-million more females than males. Pretty horsebreakers and Mormon emigrations may be the results of that obnoxious fact. But no amount of Belgravian lamentation will put an end to the one, and no amount of preaching seems likely to stop the other. The lamentation is not confined to Belgravia. It will be found, by those who listen for it, in Bermondsey, and Paddington, and Whitechapel, in Manchester and Leeds,

in Glasgow and Norwich. It is the surplus half-million that laments, and the voices of complaint rise up from every class. What can we say to it? Our institutions have no remedy for such developments. Our habits of thought have scarcely any tolerance for their discussion. What then? We see the results in those stubborn facts which, under the disguise of social evils, pretty horsebreakers, and Mormon emigrants, have so lately offended our sense of true social decorum. Nature, we see, will always accommodate herself to actual facts. A twig will rend a rock, and a weak woman's yearning will rend the most solid institution. Against all counsels, all proprieties, we see the female tide set in towards Great Salt Lake. Under the new circumstances woman makes herself a new law. In the newspapers of this morning accounts appear of a Mormon party having left London the other day for Liverpool and Salt Lake City. Two-thirds of this party are said to be women. It is impossible, we should say, to assert that this tendency of British women towards the domestic institutions of Utah is the result of profligacy. Ignorance may be the cause in part. But there are some who begin to see in it the probable operation of a general law. Is it the effect of a surplus half-million? Is Nature trying in this strange manner to accommodate herself to facts?

Our Bishop's 'Letter to the Archbishop of Canterbury,' though it has no direct relation to these topics, will inevitably, and against his wish, lend a new interest to their discussion, and perhaps borrow from the discussion a new source of interest for the problem it more particularly strives to solve.

In the letter which Bishop Colenso has addressed to the Archbishop of Canterbury 'On the Proper Treatment of Cases of Polygamy,' he has thrown his conclusions into the form of twelve general propositions, numbered as follows:—

"(i). I hold that polygamy is forbidden, indirectly by the letter of the New Testament, and directly by the spirit of Christianity, as not being in accordance with the Mind of the Creator, and the great Marriage Law which He laid down for Man in Paradise; and that, consequently, it cannot be allowed to Christians to practise it in any form,—that is, either first to enter into the state of polygamy, or to increase the present number of their wives. (ii). I find, however, that, under the Old Dispensation, polygamy was practised by eminently pious men, who, while continuing in that state, were singularly blessed of the Almighty, without a single word of reproof, or intimation of God's displeasure being addressed to them on account of it. (iii). From this circumstance, and the additional facts, that passages occur in the Mosaic Law, expressly recognizing the existence of polygamy, and that not a word is found in the Law or the Prophets, denouncing or in any way condemning it, I am led to conclude that, though not in accordance with the Mind and Will of the Creator, it was yet suffered by Him to endure for a season, and is not to be regarded by us as being, in all cases and under all circumstances, (that is, without reference to the knowledge of His Will, possessed by the persons who practise it,) sinful and displeasing in His Sight. (iv). I am confirmed in this view by finding that, whereas the Mosaic Law punished adultery with death, no punishment of any kind is assigned in it to the polygamist; and polygamy is only noticed in the Law, to correct certain evils connected with it. I conclude, therefore, that polygamy was not considered to be adultery, in the case of the Jews. (v). Neither is it to be considered adultery among the Kaffirs and Zulus, who, in fact, though heathens and polygamists, distinctly punish and condemn the adulterer. (vi). From the examples of the Old Testament, I infer that, though Marriage, in the high and proper sense of the word,

can only exist between one Christian man and one Christian woman, in which case it sets forth the mysterious union betwixt Christ and His Church, yet there have been marriages of another kind, permitted, or at least 'winked at,' by Almighty God, 'in the days of man's ignorance,'—marriages which were lawful and binding, though not made according to the Great Marriage Law of Paradise. (vii.) I believe the marriages of the Kafirs and the Zulus to be precisely of this kind, and very probably derived from the days of Abraham himself, through their *Arak* descent. (viii.) It is certain that such marriages cannot be violently broken, without very serious wrong and injury to the wives put away against their will, and to their children. (ix.) Hence, in dealing with the case of a polygamist convert from heathenism, we have to choose between two evils: Either we must allow him to retain his wives and children, and discharge his duties towards them, until it pleases God Himself in His Providence to interfere, and release him from his obligations; Or we must compel him to commit an act or acts of cruel hardship and wrong to others, and dismiss his wives and children, perhaps, to rot and perish in the abominations of heathenism. (x.) I find no direction of the Apostles, and no authority of the ancient Church, to guide me in this difficulty. (xi.) But I find a case somewhat similar provided for by St. Paul, who strictly charges a Christian to marry 'in the Lord,' yet allows, nay, requires, a Christian who has married a Heathen before Baptism, to retain his wife unless she chooses to leave him,—however strange and unhallowed such a connexion may seem to us, however likely to interfere with his own progress, and to corrupt the morals of his children,—and a Christian wife, in like manner, to remain with her heathen husband. And I find also cases of *incestuous* marriages, contracted before conversion, which were allowed in former days, in our own English Church, to continue after the reception of Christianity. (xii.) Under these circumstances, and considering that polygamy was tolerated by the Almighty in the case of so many good men of old, and that, consequently, it is not sinful and wicked in itself, and contrary to *all* religion, though it is contrary to the spirit of Christianity, whereas acts of injustice and wrong are positively sinful and wicked, and contrary to religion itself, as well as to the spirit of Christianity, I believe it to be the lesser evil of the two, and, indeed, the only righteously possible course, to allow a polygamist convert, whose wives do not choose to leave him, to retain them, with the understanding that he shall take no more, exhorting him to endeavour, by God's grace, to live as a faithful servant of the Most High among them, according to the Light vouchsafed to him, and like the polygamist Abraham of old, 'to command them and his children after him, to do justice and judgment, and to keep the way of the Lord.'

On the first point we suppose there will be little or no difference of opinion in the Church. Indeed, it will shock most people to find that a clergyman should think it necessary to declare his conviction that a Christian cannot lawfully marry more than one wife. The remaining propositions will, we think, meet with much censure. It is well, however, to say that Bishop Colenso's twenty years of research have produced a mass of learning on the subject, and an appearance of authority in favour of his views, not to be easily or hastily impugned.

For the period of the Old Testament, the Bishop relies very much on the case of David:

"When David received for the first time the great promise of the Messiah, he, too, was a polygamist, and had long been so. For two chapters before the above promise is recorded, we are told that 'David took him more wives and concubines out of Jerusalem;' and two chapters again before that, we have given the names of six wives, whom he had married previously to these,—two of them during his sojourn in the wilderness, when he had daily close communion with God, and wrote so many of the sweetest of the songs of Zion. Again, we have, at least, two passages in the Mosaic Law, which

expressly recognize polygamy, as freely permitted among the people of Israel. Thus we read, 'If he take him another wife, her food, her raiment, and her duty of marriage, shall he not diminish;' and 'If a man have two wives, one beloved and another hated, and they have borne him children, both the beloved and the hated, and if the first-born son be her's that was hated, then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved first-born before the son of the hated, which is, indeed, the first-born.' And these passages occur side by side with others which denounce most severely the sin of *adultery*, and punish it with death."

The passage of Leviticus xviii. 18, "Neither shalt thou take a wife or woman to her sister, to vex her, during her lifetime,"—has been quoted as an authoritative prohibition of Polygamy. Bishop Colenso, however, quotes from Patrick's 'Commentaries' an exposition of this text more favourable to his own construction of it. Patrick says of the desire to receive these words of the Law as a condemnation of Polygamy, "there are such strong reasons against it, that I cannot think it to be the meaning. For, as more wives than one were indulged *before* the Law, so they were *after*. And Moses himself supposes as much; which plainly intimates an allowance in his Law of more wives than one. And so we find expressly their kings might have, though not a multitude. And their best king, who read God's Law day and night, and could not but understand it, took many wives without any reproof. Nay, God gave him more than he had before, by delivering his master's wives to him. And, besides all this, Moses speaking all along in the chapter of consanguinity, it is reasonable to conclude that he does so here, not of one *woman* to another, but of one *sister* to another, there being the like reason to understand the word 'sister' properly in this place 'a woman to her sister,' as the words 'daughter' and 'mother,' where he forbids a man to take 'a woman and her daughter,' or 'a woman and her mother.' The meaning, therefore, is, that though two wives at a time, or more, were permitted in those days, no man should take two sisters, as Jacob had formerly done—that is, two sisters at one and the same time—one of them 'during the lifetime' of the other." And the Bishop of Natal adds to this reasoning of Bishop Patrick the fact "that the Mahometan Law, copied, no doubt, from the Jewish, forbids a man to 'take to wife two sisters, *except what is already past*, for God is gracious and merciful."

Coming down to the new dispensation, Bishop Colenso is equally unable to find in the teachings of Christ and his Apostles any distinct condemnation of the system of polygamy. With regard to the teachings of Christ, he says:—

"The Jews, in Our Lord's time, were in theory, at least, decided polygamists, though it may be doubted whether many of them were actually living with more wives than one at the same time. It would seem that they rather practised polygamy by the more economical way of divorce, putting away one wife easily, without cause, in order to marry another. Justin Martyr, indeed, speaks of the 'foolish and blind teachers of his people, who even until now allow each man to have as many as four or five wives at once;' and again, he writes about a man's 'taking to himself as wives, *whom* he would, and *how* he would, and as many as he would, such as men of your (the Jewish) nation do, who, in every part of the world, wherever they have come or are sent, take to themselves women, under the name of matrimony.' Maimonides also (quoted by Jebb, in his note on the above) says: 'It is lawful for a man to marry any number of wives, even a hundred, whether all together, or one after another; nor has the first-

married wife any power of hindering this, provided he has the means of supporting them.' It is certain, then, that the practice of polygamy was recognized as perfectly right and lawful by those to whom Our Lord addressed his discourses. And yet, if it was very common, it is strange that we have no direct reference to it in any part of the New Testament, except in the controverted passage, of which I will speak presently. We know that Herod the Great had nine wives at one time. And it can scarcely be doubted that among the richer Jews would be found some, who lived in like manner, with two or more wives at once, as their own law and customs permitted. In later days, it is true, polygamy was strictly forbidden, and expressly among the Jews, by the laws of the Roman Empire. But there was nothing new to prevent it. And though, doubtless, the great body of those who attended on Our Lord's Ministry were the poor, who were content with one wife from necessity as much as from choice, yet He not unfrequently addressed the wealthier classes, the Scribes and Pharisees and Sadducees, some of whom, it can scarcely be doubted, were then living in the actual practice of polygamy! How remarkable it is that we do not find a single word of censure passed by Him on this practice! He says not a word on the subject of polygamy; though indirectly He teaches the true lesson of married life, when He asks, 'Have ye not read that He, who made them at the beginning, made them male and female, and said, "For this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh."'

In the writings of the Apostles, our Bishop tells us there is "not a single direct reference made to the practice of polygamy, (though it was certainly allowed among the Jews, and probably among other Orientals, as the Arabians, with whom the Missionaries of the Church came in contact in those days,) unless it be in 1 Tim. iii. 2, and Tit. i. 6, where the rule is laid down, that a bishop (presbyter) or deacon must be the 'husband of one wife.' Nor were the Fathers more explicit as to the doctrine or practices of the early Christians. Our Bishop adds:—"I have not been able to meet with a single passage, in the writings of the Ancient Fathers of the Church, to throw light upon this question."

The Bishop's conclusion is, that polygamy was tolerated for a time among the converts of Christianity,—a conclusion for which the Mormon church will be very much obliged to him, whatever may be thought of his labours by our own Convocation.

We may quote this evidence adduced from Dr. Wolff:—

"A few facts, bearing upon this question, have come to my knowledge with respect to the Eastern Church, beyond the boundaries of the Roman Empire, through the kindness of the Rev. Dr. Wolff, who has obliged me with the following communication:—"When in 1825, in the monastery of Etah-Miazin, and again with Archbishop Narses at Teflis, and with the Bishop of the Armenians at Nakht-Shawan, I made myself acquainted with the history of Armenia, by perusing the writings of Agatanghekos, Khorinazi, Serape, Ardal, and Apkar. And by this means I became acquainted with these rules on Bigamy, [already stated by Dr. Wolff, in a number of the Col. Church Chron., and agreeing with the practice which I advocate]. I may also add, that I heard in Abyssinia, from the learned priests there, that neither Takle Haymanot, the great Ethiopian Apostle, among the Gala, nor Feremenatus (Frumentius) among the Abyssinians, ever required the converts to divorce their wives, when more than one previous to their conversion.' This would tend to show that among three nations, whom the Gospel found practising polygamy, the Armenians, Ethiopians, and Abyssinians, the early missionaries of the Church acted on the principle of not interfering with the domestic arrangements already in existence."

A main part of our Bishop's Letter is concerned with the people of his own African diocese. One of the modes of obtaining converts, practised by some missionaries, is to receive runaway girls from the kraals; but the following passage contains not only a distinct disavowal of this bad practice, but a curious reading of an old story:—

"My experience has taught me that it is not desirable to have much to do with runaway children of this kind. They may, indeed, in some instances, settle down quietly enough on the Station, if they happen to form connexions with some of the Christian young men, who are looking out for wives, and are ready to produce the cattle required by the parents. But, in other cases, nature is too strong to be kept in bonds merely by the girl's own wish for teaching. And, being at liberty to go whenever she likes, the desire is re-awakened after a time for the freer habits of native life. The dread of 'cruel usage,' at all events, is found not powerful enough to keep them from going back to their kraals, unless strengthened by the fact that they are able to find husbands at the Mission Station."

The strength of those natural affections against which the missionaries bent on preaching a monogamic creed have to wage war is well shown in a dialogue quoted by the Bishop:

"In order to show the true position of the wife in the eye of a native polygamist, I cannot do better than quote the following conversation, which I held, in the presence of Mr. Shepstone, with the chief, Zatsuke, a most respectable and worthy heathen.—'Some people say that you, Zulus, "buy and sell" your wives like cattle and other things. Is this true?'—'Some white people do say this of us. But it is quite untrue. They do not understand us. We do not "buy and sell" our wives at all, though we do give cows when we marry.'—'To whom do the cattle go, when a girl is married?'—'To the father of the girl, if he is living; but, if not, then to her elder brother, by the same mother. For they do not belong to the father, except in certain cases, though he takes care of them while he lives. They belong to the girl's house—to the family from which the girl comes.'—'Who is over that house?'—'The mother of the family, while she lives, and, after she is dead, the elder brother.'—'When you marry, do you consider that you marry for life?'—'Yes, for life: we intend that when we marry.'—'But do you not send away your wives for very trifling causes?'—'No: we do send them away, but not for small causes. In most cases the wife is dissatisfied, and goes.'—'For what causes, then, do you send them away?'—'If she has an unbearable temper, so that no one can live with her, or if she commits adultery.'—'Does a man, who sends away his wife, get back the cattle he has given for her?'—'Yes, if she has been in fault. If there is a dispute, the chief of the tribe decides that. But he cannot get back the cows, if she has borne him a child.'—'Do you send them away when they are old and worn out?'—'No, certainly not.'—'But do they not themselves, when they get old, leave their husbands?'—'No, they will die with them.'—'Where do they live then?'—'If the husband is a poor man, they will live with him in his kraal. But, if he is rich, then each wife has a kraal of her own, and lives with her eldest son and other children, and she is the head of this kraal, and looks after the family.'—'How many wives have you, Zatsuke?'—'Seven.'—'Have you ever put any away?'—'No.'—'How old is the eldest?'—'I married her when Dingane came into power (1828). She is an old woman now.'—'Don't you think of putting her away, now that she is old and useless?'—'I would rather say, Let us be killed together.—But is not the man bound to make the sacrifice required of him, as the very test of his acceptance of Christianity, however much his best feelings may be hurt, and his affections wounded? Must he not be ready to give up all—to cut off his right hand, and pluck out his right eye, if the Gospel demands it,—to forsake father, mother, wife, or child, if need be, in the service of Christ? Yes, if it be, indeed, in the service of Christ,—if the sacrifice required of him, however painful to himself, be such as the

Gospel demands, such as he has any right to make. But I deny that the Gospel demands such a sacrifice as this. I deny that it authorizes or enjoins him to cut off, or pluck out, another person's right hand or right eye, to save his own soul."

The practical difficulties are very great, as the least consideration serves to show. If a convert is made the missionaries have to consider what he shall do with his wives. Put them away—come out of sin, and be clean, is the common cry of men who have never been asked to part from wife or child. And which of his wives shall he put away? Shall he keep the first wife, or the prettiest wife, or the best-beloved wife? Our Bishop says:—

"Among those missionaries, who advocate 'putting away,' various plans are adopted for deciding who shall be kept, and who rejected. Some there are, who uncompromisingly insist that the first wife is the only true wife, and that she alone must be retained and all the rest dismissed. And yet the first wife of a Kafir is very seldom his chief wife (upon which point see Mr. Shepstone's letter, p. 26). She may, perhaps, be one of his dead brother's wives, whom he has married, (in accordance with the old Jewish custom,) to 'raise up seed to his brother.' She may be old, or she may be barren; while each of the younger wives, who must be 'put away,' may have a family of children. Or she may be a heathen, and the second be the loved wife and a Christian, yet both have children, and both desire to abide with the husband. Others have suggested (and this certainly, accords best with the principle of 'self-denial,') that he should be required to choose that wife of the whole number, who is the feeblest of them all, and least able to provide for herself. Others lay down a rule directly the opposite of the last, and allow the man, who is to 'cut off his right hand, and pluck out his right eye,' to choose which he likes best to keep, and sacrifice the rest, as if they were so many cattle, of which he might select the prime and youngest. Others again, wishing to avoid the injustice of any selection, where all have been taken as wives on the same understanding, have counselled that all should be 'put away' together, and the man be not allowed to retain any one of them."

The Bishop's own plan is to let the convert keep his wives; and he wishes to obtain for this practice the general sanction of the English Church. We cannot say that he has converted us to this view of the Church's duty in the matter. It is pretty certain, however, that the adoption of such a rule would smooth the path of the missionaries in dealing with the heathens already married. If the savage were not asked to make sacrifices, he would probably take more readily to baptism and to the secular instruction which the missionary stations so abundantly and temptingly offer him. Whether it would lead to an increase of converts among the unmarried is not so clear. We can imagine a young Zulu or Chocktaw, a Dyak or Bheel, brought up by a converted father, relapsing into heathenism until he had stocked his kraal or hovel with wives. The question raised by Bishop Colenso is one of very curious interest, and one on which Convocation might be no less profitably employed than it has lately been on the seven Essayists and Reviewers.

In-door Plants, and how to Grow Them, for the Drawing-Room, Balcony, and Greenhouse: containing clear Instructions by which Ladies may obtain at a Small Expense a Constant Supply of Flowers. By E. A. Maling. With a Frontispiece. (Smith, Elder & Co.)

This little book may enable any lady in London to become her own flower-grower. And this is a very desirable consummation; for we are educating every day larger and larger numbers of women with tastes for music

and flowers, which may be indulged safely or ruinously according as they are gratified cheaply or expensively. The flower-stand replenished by never-ending and still-beginning purchases of costly flowers, or even by a contract with a gardener to furnish relays of flowering plants, may suggest such ideas of extravagance to a father or a husband as quite to overpower, for him at least, the sweetness of their fragrance and the loveliness of their colours. But Eve must have her Eden. Adam, according to Milton, the historian of the events, found her among flowers—and with them all her daughters have always surrounded themselves. Why, then, should not every Eve be able to create her own Paradise? No doubt there are obstacles to be overcome and difficulties to be vanquished in London by the lady who would raise her own flowers for the decoration of her window, or balcony, or drawing-room. But the thing can be done. The bad air and deficient light, scant space and abundant smoke, do not present insurmountable obstacles to the achievement of growing flowers in-doors all the year round, or for every month in the year. As for the cost, it may vary from 2*l.* to 12*l.* per annum; and at no greater expense, with a window to the south, and a daily half-hour, a fair flower-grower—herself the fairest flower—with a thoughtful and observant mind, may win daily delights from witnessing the phases of vegetable life.

A book of advice does not admit of analysis; but it may be estimated from specimens of the advice. There does not breathe a woman who does not love a nosegay, and who has not regretted the decay of the flowers composing it. Every lady knows how disagreeable it is to take a flower out of a vase, or re-arrange the flowers in one, and must have wished to delay the effects of the fingers of Decay upon the forms where beauty lingers. Only exceptional men wear flowers in their button-holes, but all women carry bouquets. Advice, then, how to prolong the beauty of cut flowers is of universal interest. "For keeping flowers in water, finely powdered charcoal, in which the stalks can be stuck, at the bottom of the vase, preserves them surprisingly, and renders the water free from any obnoxious qualities." Charcoal is, indeed, one of the best disinfectants of water, and bits of it ought to be at the bottom of almost every flower-pot. When cut flowers have faded either by being worn a whole evening in one's dress or as a bouquet, "by cutting half an inch from the end of the stem in the morning, and putting the freshly-trimmed end instantly into quite boiling water, the petals may be seen to smooth out and to resume their beauty, often in a few minutes." Coloured flowers, carnations, azaleas, roses and geraniums may be treated in this way; white flowers turn yellow; the thickest textured flowers amend the most, although azaleas revive wonderfully. "I have seen flowers that had lain the whole night on a table after having been worn for hours, which at breakfast next morning were renovated by means of a cupful of hot water." Carnations, and some others, "keep fresh after this treatment almost as long as they would have done if they had been newly gathered."

Of course all instructions must be modified by the object of the persons desiring them; and London ladies who escape into the country or to the seaside may not wish to be gardening in-doors all the year. But no Londoner is insensible to the suggestion of contrast which enhances the charms of flowers in the foggy month of November. "November may be made as bright as any of the months, with a little forethought; no case need be flowerless,

and no greenhouse dismal." Anemones sown in February, Japan lilies kept back a little, remains of geraniums, relics of mignonette, sprays of heliotrope, crimson China roses, and gay chrysanthemums just at their best may rob of its gloom even the month in which, according to Voltaire, Englishmen hang and drown themselves. For November very pretty sets of plants for baskets may be made up with fern in the middle and sedum on one side and blue lobelia on the other. Every lady who can grow her own flowers is superior to what she would be if she could only buy them,—and she will ennoble herself still more by knowledge, when she can understand how the leaf transforms itself into the flower, and trace the life-circle of the plant from the seed to the seed.

History of the Life of Dante Alighieri.—[*Storia della Vita di Dante Alighieri*, compilata da Pietro Fraticelli sui documenti in parte raccolti da Giuseppe Pelli, in parte inediti]. (Florence, G. Barbera.)

THE biography of Dante is a field of controversy in which all who enter the lists are required to come fully armed. Boccaccio was the first to break a lance in this literary tournament, and did so after a romantic fashion of his own, like a gallant cavalier, full of lady-love and chivalry. Leonardo Aretino, who followed at the distance of half a century, presented a more serious front, blaming Boccaccio for having written the life of the great Italian poet as though he had been merely composing a love story for the entertainment of amorous maidens and light-hearted youths. But both these biographies are of considerable importance: the first for the hints and explanations and traits of person and character which it contains, and that were derived from those who had personally known and conversed with the poet; the second for the historical particulars which it relates, and for the notice of letters and documents which have since disappeared. This latter, in fact, forms the complement and corrective to the former. Giovanni Villani, the Florentine historian, and contemporary with Dante, had, also, previously introduced a passing notice of the poet in his *Chronicle*, (l. ix., c. 133, 134). His nephew, Filippo, who, after Boccaccio, expounded at Florence the '*Divina Commedia*,' wrote a short compendium of Dante's life; as did Giannozzo Manetti about 1450, and which was printed by Mehus in 1747. About 1468 Giovan. Mario Filelfo produced a *Life of Dante*, which he sent to Pietro, a great-grandson of the poet; in this, however, modern writers place little faith. Vellutello availed himself of it for the notice of Dante prefixed to his *Commentary*, and others have borrowed from it in more recent days. It is in this work that we read of Dante having fourteen times been selected by the Republic as ambassador to neighbouring and more distant governments: a statement which needs confirmation, and is now usually regarded as fabulous. But we think much of what is there contained may be true in a limited sense, understanding by the term "embassy," the carrying a message or the bearing of compliments. For other brief notices of the life of the poet see Pelli (c. II.). Along with the romantic but suggestive Boccaccio, and the severe and historical Leonardo, it is usual to class the literary and critical Tiraboschi, and thus complete the first triad of Dante Biographers whose accounts are comprised within a very limited number of pages.

But a subject of so much importance in the literary history of Europe was well worthy of full consideration, and of receiving all the

additional particulars which documentary evidence and diligent research might be able to procure.

To this purpose Giuseppe Pelli, Patrizio Fiorentino, devoted his most assiduous application, and collected, from authentic sources, the invaluable materials which are so well known to Dantophilists under the title '*Memorie per servire alla Vita di Dante Alighieri*.' An imperfect edition of this work was printed by the author, at Venice, in 1759; he did not live to publish a more complete one with the result of his subsequent researches, nor to compose, as he had hoped to do, a *Life of Dante* founded on these literary labours. A second edition was printed at Florence, by permission of his heirs, in 1823, and this has been a mine of wealth to all succeeding writers. This important work, however, still left room for additions, and required some few corrections; these Pietro Fraticelli, following in the wake of Giuseppe Pelli, has with much diligent and praiseworthy research succeeded in producing. '*The Life of Dante*' by Cesare Balbo, first printed in 1839, is of a different stamp, and is written with an express reference to what is said by the poet of himself and his times: it is more directly historical, comprehensive and continuous, and of all the biographies which had then appeared was that which best satisfied the reader, and connected together, in a consecutive narrative, all that he most desired to know. Between this, and the materials of Pelli, the present *Life of Dante* holds an intermediate place. Pietro Fraticelli presents himself with his narrative in one hand and his documents in the other. He comes before us armed to the teeth, and thus speaks with an authority which nothing can gainsay, for if we will not receive his words, we cannot, at the same time, reject his proofs.

The author in his Preface states that, Pelli not having lived to work up the materials which he had so carefully collected, and his book being long since out of print, he thought it best to reproduce those materials, excepting a few which were erroneous, and, with the additions he had been able to find, offer them to his readers in a continuous historical form. "I do not," he says, "give a mere collection of *memorie*, I do not give a life of our Poet in that large signification which, in these days, is usually applied to works of a similar kind, but I give a history of the life of Dante compiled from documents, and written, so far as my ability permitted me, with that critical care which in such works is required." Without plunging into interminable disputes, he professes that he has sought to explain and resolve those questions only which in an historical sense are in strictness more immediately connected with the subject. "I have studied with all diligence to succeed as a faithful historian, without party prejudice; and in those controversies, both ancient and modern, which still exist on some points of this argument, I have not set forth any preconceived conceptions of my own, but have sought to solve them in the way which to me seemed most conformable to truth."

Nothing can be fairer than this proposal, and the author deserves much praise for the manner in which he has conducted his work. Most valuable additional documents are brought forward to substantiate facts, doubtful matters are left pretty much as they were, but some few particulars, which are new, we think the author has fairly established. Thus he has shown that Dante was among the Florentine troops which, with others of the Guelph League, in May, 1288, marched against the Aretini, and committed great destruction in the neighbourhood of their

city; a circumstance, as Fraticelli observes, which has not hitherto been noticed by any one (p. 88). This incursion into the territory of their Ghibelin neighbours was succeeded, in June of the following year, by the great battle of Campaldino, in which the Florentines were victorious, and where the Poet was among the foremost in the fight, as is well known from the fragment of a letter preserved by Leonardo Aretino, and in which Dante says, "*dove mi trovai non fanciullo nell'armi*,"—an expression which confirms the previous statement that he had borne arms before. Fraticelli has also shown, we think satisfactorily, that Dante inscribed himself in the company of Physicians and Apothecaries, not in 1297, as Pelli had stated, but in 1295, in which year he took part in a debate among the members of the Council of the Podestà; this would leave a wider margin for the embassies ascribed to him by Filelfo. We could have wished that Signor Fraticelli had gone more fully into the memorable events of 1300 and 1301: a period the most important in the life of the Poet, but, at the same time, that in which authorities are most at variance, and the order of events not easily ascertained. This, in fact, may be regarded as the very Gulf of Despair of Dante biographers. Monsignor Dionisi, of Verona, had in vain sought to reconcile them, and Balbo gave up the attempt as hopeless. Pelli, with all his erudition, fell into this critical pit: it is a very trap to catch the unwary. We hope the Editors of the National Edition of Dante's *Life* will do all they can to fill it up satisfactorily; but at present there it is, yawning under our feet; nor has Signor Fraticelli got over it so well but that we think he ought to render some reason to his readers why he has kept close to Leonardo Aretino in one part of this difficulty and gone contrary to him in another. There are here two most important questions. What was the special occasion of the banishment of the Neri and Bianchi, the one party to Castello della Pieve, the other to Serrazano—and when did it take place? That our readers, who have not paid much attention to this critical period of Dante's life, may form some notion of what biographers have here to encounter, we will briefly set before them an outline of the case.

There was living in Florence at this time a distinguished citizen, by some years Dante's senior, who had not only served the office of Prior, but had also been the Gonfaloniere di Giustizia: this individual was Dino Compagni, the author of the *Chronicle* which goes by his name, and who took a prominent part in the proceedings of the time. Dino states, that on the eve of St. John (June 23), a procession of the Arti, preceded by their consuls, was attacked by the Neri, which gave such offence to the Government that the leading members of both factions were banished, as before related. Dino affirms that he was one of the citizens whom the Priori on this occasion consulted, and therefore he ought to be regarded as a reliable witness. But, unfortunately, Dino does not relate events in strict chronological order; and after the narration of what occurred towards the end of June, gives an account of what happened on the 1st of May. Giovanni Villani, who does not mention this attack on the trades' procession, states that the occasion of the banishment was the illegal meeting held by the Neri in the Church of Santa Trinità. Leonardo Aretino, who has given the fullest account of this secret meeting, says the same thing, and is followed by Landino. The Neri and the Bianchi were here both to blame, and equally contributed to the alarm and danger of the city, so that, according to these latter writers, the banishment took place in consequence of this disturb-

ance, whereas, according to Dino, this disturbance followed the banishment, and arose because the Bianchi were permitted to return before the Neri.

Pelli says very little on this subject, and places the banishment anterior to the 1st of May, assigning for it no special cause. The secret meeting in Santa Trinità he attributes, with Dino, to the return of the Bianchi before the Neri, after the priorato of the poet. Balbo follows Dino Compagni in ascribing the banishment of the chiefs of the two factions to what took place on the eve of St. John, and places the secret meeting in Santa Trinità in the following year, adopting the chronology of Marchionne Stefani, who, in his chronicle, is more precise in fixing dates than either Dino or Villani, and names for it January, 1301; but who, at the same time, agrees with the latter in assigning this secret meeting as the cause of the banishment: as likewise does Machiavelli in his 'History of Florence,' and Scipione Ammirato in his more extended work. Ammirato places the conspiracy in Santa Trinità after the 15th of February, 1301 (vol. i. pt. 1, p. 211). M. Fauriel, in his Life of Dante, is of opinion that this meeting was held "selon toute apparence vers les premiers jours d'Avril," and that it was the cause of the banishment of the Neri and Bianchi.

Thus, from the days of Dante to our own, the most important event in the political life of the Poet, that which became the very turning-point of his fortunes, since all that followed was in consequence of the part which he acted under these difficult circumstances, has been, and still remains, a *vezata questio*.

Pietro Fraticelli passes over this difficulty as if it did not exist. He merely relates, that after Dante had entered upon his office of Prior, that is, after the 15th of June, 1300, various brawls and encounters having broken out between the factions, which threatened speedily an open war, the Priori, who saw the danger to which the city was exposed, resolved to prevent it by sending into banishment the chiefs of the two parties. After this, the author turns to Leonardo Aretino to confirm the truth of what he has said, quotes the important fragment of the letter which Leonardo has preserved, in which the poet states that all his troubles, all the evils which he had suffered, had their occasion and beginning from his unfortunate election to the office of prior; in his own words, "dagli infausti comizi del mio priorato"; and then sums up his account by giving that of Leonardo, thus applying the vivid description of the latter to a different event from that of which Leonardo had written; for the account of the latter is in reference to what took place in Santa Trinità, but Fraticelli joins it to something which happened before. It is much to be regretted that the researches of the author in the archives of Florence have not furnished him with some authentic document in reference to this subject; there must surely be such, or there certainly did exist at one time the condemnation of the parties, stating when and for what they were banished; and Leonardo Aretino, who was very inquisitive in these matters, and, from his official situation, had the archives at his command, did not, we may be sure, fail to consult them, not only for his 'History of Florence,' but also with a special reference to the Life of Dante. We are much more disposed to hold with Leonardo in this matter than with Dino Compagni, and so was Machiavelli, and after him Scipione Ammirato, from whose pages Fraticelli makes very liberal extracts. If it be asked, "Would you, then, set aside the authority of a contemporary?" we should reply, "There are two

contemporaries, Dino and Villani, both of them public men, who took part in these scenes, and they differ in their accounts; and we prefer here Villani to Dino, because to us it appears that the former is more consistent than the latter, does not err so much in the consecutive order of events, nor seemingly contradict himself." The conspiracy got up in the Church of Santa Trinità—a conspiracy against the Government and the Bianchi, on the hearing of which the latter flew to arms, and, both parties mustering their friends and supporters, the city was thrown into the greatest danger and alarm, and the authority of the Priori almost disregarded,—does seem to us, as it seemed to the Florentine writers already mentioned, a much more likely cause to induce Dante not only to consent to the banishment of the Bianchi, and among them of his most intimate and dearest friend, but also to advise and urge it, than any less serious dissension that had hitherto broken out among them; and we would suggest, as a means of reconciling this with the chronology, that Marchionne Stefani has had more credit given to him in this matter than he deserves,—that the conspiracy against the Republic, for such in fact it was, might have been preconcerted in the spring of the year of Dante's priorato, but that the sentence against the offenders was not carried out till Dante was in office. An attentive perusal of Leonardo's Florentine History would show that much had to be accomplished in this matter between the spring and the summer. Each party providing itself with a great number of people from the country was not a thing to be done in a day, nor did the Government hastily come to their resolution; it required all the eloquence of Dante to persuade them, with the help of the people, to carry out this energetic measure. That the banishment to Serrazano took place in the summer and autumn is shown, as Dionisi well observes, by the malaria fever there caught by Guido Cavalcanti, and of which he died at Florence in November following. Nor can there, we think, be any question as to what Serrazano is here meant, that it is the Sarzana of the present day, a locality well known to all visitors to La Spezia. Fraticelli, however, objects to this, because, as he says, Sarzana is a healthy spot. From personal experience we doubt if it be wholly so in the great heats of summer and in autumn; but if healthy now, it does not follow that it was not subject to occasional fever five hundred years ago. Tradition here still keeps its hold. Of the meeting of the conspirators in Santa Trinità the author takes little notice, and merely alludes to it as "un conciliabolo," in which the Neri took counsel to invoke the aid of the Pope, and of his creature Carlo di Valois, who was then on his road to Rome.

The work of Signor Fraticelli consists of twelve chapters, each of which is strengthened with a corresponding portion of illustrative documents. As a fair specimen of the author's style, we take a passage in reference to the great Italian, and now European, question, the temporal power of the Pope (C. v.). Having given an account of the disgraceful manner in which the unprincipled Bonifazio resolved to carry out his purpose touching the Florentine Republic, he thus continues:—

But this interference of the Popes in temporal affairs, this constituting themselves the chiefs of a political party,—in short, this their temporal power, when and how did it originate? What was the scope of it? and what were its results? A most difficult subject would this be for me, even if I were at liberty here to treat of it. But I intend to give only short historical notices for elucidating certain facts narrated, which, without such assist-

ance, would not be readily understood. If by the temporal power of the Popes be meant their political authority, this began towards the year 730, when various cities of the Exarchate freed themselves from the oppression of the Greek Emperors, and placed themselves under the protection of Pope Gregory the Second, who (see Muzzarelli, p. 131) "found himself constrained by circumstances to act as the head and representative of the Roman people and dukedom." But the Lombard kings, who held almost the whole of upper Italy, having soon after violently occupied these cities, and seeking to impose their authority on Rome also and the surrounding district, Pope Stephen the Second had recourse to Pepin, king of France, who, having taken arms against Astolfo, compelled him to make restitution. The donation made to Stephen by Pepin was afterwards, by Charlemagne, confirmed and increased to Pope Adrian the First. If to these possessions be added those which, towards the beginning of the twelfth century, were left to the Holy See by the Countess Matilda, it will be apparent that the Pontiff from this period became one of the Italian powers. The Lombard kingdom having fallen in 800 by the arms of France, and the authority of the Emperor at Constantinople being reduced to a mere empty name, the Popes, either from gratitude to Charlemagne, or that the Italian people might have an effectual guardian, named and crowned him Emperor, thus restoring the Empire of the West. From that time the Popes and the people of Rome regarded themselves as the rightful electors of the Emperor, until, in the thirteenth century, this right was assumed, or rather usurped, by the seven Electors of Germany. Be that as it may, as the Pope, now become a temporal prince, elected the Emperor, or confirmed his succession, if the legitimate heir; so the Emperor, on his part, in the capacity of King of the Romans and Patrician of Rome, sought to exercise the right, if not of electing the Pope, at least of confirming his election. Hence the Western Empire and Italy had, as it were, two heads—two counterbalances: a complication not well defined either then or since: a source of good and of evil for many centuries. For as the Pope, like the Emperor, was a temporal prince, and as both ruled in the same region, there could not but arise an antagonism and a strife between them, from the desire to extend their influence and authority beyond that circle within which, were it possible for men to divest themselves of their passions, each should have been content to remain. Thus, not long after the death of Charlemagne, there sprang up the opposing parties of the Church and the Empire, though they did not take the names of Guelph and Ghibelin till four centuries later. But what is a name when the thing itself already exists? The Popes, as they had done from the first, by accepting the protectorate of the cities oppressed by the Greek monarch, placed themselves on the side of the people and of popular governments. The Emperors, on the other hand, took the part of the nobles and supported aristocratic governments. Acting in this way, the former were the principal cause of the liberal institutions of the Communes;—of those arts and of that civilization which Italy first had the advantage to possess, and, subsequently, the glory of conferring on other Christian nations. But whilst the Popes procured this good, they gave origin to an evil of which, at first, the Italians were not aware, but afterwards felt for a very long time with the force of a sad and sorrowful demonstration. I allude to those dismemberments into hundreds of petty states which rendered the Italians unable to resist the invasions of foreigners. From this evil arose also another, for being thus reduced to so many small municipalities, they could not but experience the necessity of acquiring consistency, or, for the benefit of their arts and commerce, of enlarging their respective boundaries. Hence their mutual animosities, their hatreds and strifes, and the destruction of one another. And from this evil there arose another also, for finding themselves attacked and oppressed by their neighbours, and indignantly refusing to acknowledge the supremacy of the Emperor, they sought, in their difficulties, the protection of the Pope, submitted

themselves to his authority, and humbly implored his help.

The political power of the Pope,—originally a passing expediency, like many others, useful and necessary at one time, but essentially contrary to the fundamental law of spiritual rule which has its throne only in the hearts of men, mischievous to the Pontiff as the Vicar of Christ, opposed to his proper functions, and detrimental to the faith,—can only be regarded as an element in the transition period of those middle ages in which the principles of modern civilization, and the enlightened development of the Christian character, were passing through their preliminary forms. Fraticelli thinks that had the Popes possessed greater political knowledge, they might have succeeded in freeing Italy from her foreign yoke, and have constituted her into a homogeneous federal nation, with themselves as her protectors,—a vain and foolish notion, a mediæval dream, as inconsistent with Papal policy as with the progress of European civilization. Who would intrust with more political power those who have so grossly misused the portion previously committed to them? A priestly president of a federal Italy would be either a mere puppet in the hands of an ambitious potentate or an empty chair. The middle ages needed nothing so much as a controlling power in Italy,—a supreme chief of the state, a ruler whose authority should have been respected and obeyed; the Guelfs knew this as well as the Ghibelins, but, unlike them, not only took no means to obtain it, but sought in every way to prevent it. Brunetto Latini, the preceptor of Dante, states in his 'Tesoro' (lib. ii. 29), that "as envy increased and generated mortal hatred between the nobles of Italy, and there was no one who might intervene to maintain the common weal of the country, the German princes (Electors) were established as by a direct necessity, that the nomination and election to the empire might be made by them, and that they should be its defenders and guardians." In thus acknowledging the necessity of an Emperor for the government of Italy, Brunetto Latini seems to anticipate the subsequent convictions of his pupil; and we have often thought that the reason why Dante placed his old master in Hell, among those who had sinned against nature and their own consciences, was on this very account. The Guelfs and Ghibelins regarded the welfare of Italy from opposite points of view, and there was no overruling power to silence their differences. One party considered the union of Italians in a general policy as a nation impossible without a recognized head: the other rejected that head, because it was of foreign origin, and believed it to be incompatible with the liberties of the free communes; but that this was not so, or not injuriously so, we have the example of those cities in the north of Italy which received their freedom from the Emperor, and to a certain extent acknowledged his authority, which kept them at peace among themselves so long as it lasted. The selection of a foreigner for Emperor,—to compare great things with small,—was analogous to the practice of the Republican cities, as Florence and others, in choosing a stranger for their Podestà. So great was the *invidia* among the native princes, that Italy was fain to seek in Germany the succour and support required. In the tenth century, harassed by the Hungarians in the north and by the Saracens in the south, a prey to the contentions of the lordly vassals of the defunct Carolingian dynasty, the hereditary governors of provinces, dukes, and marquises, ever ready to become tyrants when left to themselves, Italy turned for protection to Otho the Great, and offered him her Imperial crown. On the death

of Otho the Third, in 1002, without heirs, after an ineffectual attempt to establish an Italian king, the sovereignty was conferred on Henry the Second, a collateral branch of the Imperial Saxon family. After him, as no Italian prince could be found to accept it, and others refusing, the crown was offered to Conrad the Second, of Franconia; and from that time, 1024, Italy became subjected to the guardianship of the Electors of Germany, whose votes sufficed to give her a controlling head, though the King elect did not become Emperor until crowned by the Pope. This done, his authority was supreme; he was truly Cæsar; and not only did the citizens of Rome take an oath of allegiance to him, but the Pope also. In the thirteenth century, however, this was reversed, when the Holy See set itself up for an independent temporal sovereignty, and then the Imperial supremacy at Rome ceased, and the Prefect of the Emperor was compelled to swear allegiance to the Pope. The great misfortune of Italy has been one of home growth,—the want of unanimity. Instead of uniting to resist oppression, and standing by one another, the Italian populations were all divided against themselves, and more intent on gratifying their personal animosities and carrying out their local feuds than in rising to the dignity of an independent nation. All their federal unions are seen to be formed in the interest of party; and because there was no forbearance among them, there was no universal compact. God grant that this may never happen again!

Boccaccio, who was fond of romancing, has left on record a nursery tale of a wonderful dream which Dante's mother had a short time before her confinement, and of this he gives an interpretation to show how the life of the poet corresponded to this supernatural revelation. Fraticelli notices the dream, but omits Boccaccio's exposition, which is the best part of the story. We wonder how it is that lovers of the marvellous have never noticed the remarkable comet which preceded Dante's birth by nine months, and lasted three. Giovanni Villani has given a long account of it, and also of the mutations which it foreboded, the changes of fortune and dynasties in Naples and Sicily, and other innovations in Tuscany and Lombardy. Those who were skilled in divination and in reading the aspects of the heavens subsequently affirmed that it indicated the advent of Carlo d'Anjou, which took place the following year. Others thought it had some connexion with Pope Urban the Fourth, as it first appeared when he fell ill, and disappeared when he died. But no one has hitherto connected it with the birth of Dante Allighieri, though it was a marvellous meteor, and worthy of marking so memorable an epoch. Villani describes its splendid rays, and its long luminous tail, how it arose in the east, and in its course to the west, when it had arrived in mid-heaven,—

Nel mezzo del cammin,—

that its tail, previously so brilliant, ceased to astonish—how is it that this remarkable phenomenon, so applicable to the appearance and course of Dante Allighieri, has hitherto been lost sight of by his biographers? We would candidly recommend its consideration to our Florentine friends. As regards the precise period of the Poet's advent, Signor Fraticelli affords us no new light. It was some time in the first half of the month of May, 1265. We have Dante's own authority that when he first saw the glorious Lady of his intellectual paradise, who was called Beatrice by many, who knew not what they were talking about, (see *Vita Nuova*, c. II.) he was just at the end of his ninth year, "*quasi al fine*,"—the sun having

for the ninth time since his birth returned to the same point very nearly from which it then set out; and if this vision of the Lady happened on the kalends of May, in the ninth year of Dante's mortal life, his birthday could not have been very distant. M. Artaud, we know not on what authority, has placed it as early as the 8th; but as we have been told by the poet that the sun was in the sign Gemini, the day is by necessity postponed to the 14th, when, in 1265, the sun entered that sign. There is an additional reason for regarding this day as the nativity of Dante, derived in part from Boccaccio, but more fully from Buti. Boccaccio, in his Commentary, cap. 1, relates that an intimate friend of the Poet in Ravenna, who had had the information from Dante during his last illness, told him, that his age exceeded fifty-six years by the space of time from May last to that day, "*lui avere di tanto trapassato il cinquantesimo-sesto anno, quanto dal preterito maggio aveva infino a quel dì*." This is somewhat less definite than the statement of Fraticelli (p. 96), "*ch' egli era morto in età di anni 56 e tanti mesi (cioè 4), quanti corrono da maggio (in che nacque) al 14 settembre 1321, (in che morì)*."

But Buti is more precise, and states that Dante was fifty-six years and four months old when he died (see Proemio). We have noticed the same statement in a codex of the '*Divina Commedia*,' in the Library of the Vatican, No. 1728, written within little more than seventy years from the Poet's decease. "*Et è manifesto che lo nostro autore morì nel 1321 a dì 14 de settembre . . . di 56 anni et mesi 4*." This space of time would therefore bring us to the 14th of May for Dante's birthday.

Pelli mentions Donna Bella, the mother of Dante, having become a widow "poco dopo l'anno 1270," as though he had verified the fact by documentary evidence; but if this were so, then Boccaccio's story falls to the ground, which requires that Dante's father should have been living in 1274.

The statement of Leonardo Aretino that Allighiero, the father, died when Dante was "*nella sua puerizia*," a period which ends with the seventh year, does not, however, affect this circumstance, for "*puerizia*" is sometimes included in *adolescenza*, as by Dante himself, when he tells us (*Vita Nuova*, c. II.), that although he was very nearly nine years old when he first saw Beatrice, yet, as he afterwards says, "*io nella mia puerizia molte fiate l'andai cercando*." But this does not justify the Editors of the *Convito* (Padua, 1827) in reading, *Tratt. iv., c. 24, "mesi"* for *anni*, which though said to be found in all copies is evidently wrong, as Scolari has clearly shown.

Among other important matters discussed in this volume, the right orthography of Dante's name comes in for a due share of attention. Signor Fraticelli has always belonged to the single *l* division of Dantophilists, as opposed to that of the double *l*, and does battle in the cause of the *singles* with the zeal of a partizan and the energy of an advocate. But his argument and illustrations show, we think, only this, that lawyers' clerks and notaries were as careless in keeping to one form of proper names, as were the copiers of codici and scribes in general; they often indulged in two or three forms in the same document.

The author admits the correctness of *Aldighieri*, which was the casato, but thinks that changing a *d* into an *l* is a greater offence against grammar than leaving it out. As the *d* is here placed, the Italian language does not, he says, admit of its being shorn of its just proportions, and transformed into an *l*; here, we think, he is right; we have looked into

Bembo, and Salviati, and other learned pundits in letters and syllables, and can find no example to bear it out. But surely this does not prove that two *l*s cannot stand together in a proper name; and double liquids are favourites with the Florentine tongue. It is, surely, as lawful to alter a letter as to erase one, and that this was so we have the proof in those examples where the practice was adopted. In weighing the value of the examples produced, one thing seems to us very obvious, and this is where there are two *l*s the name would appear, most likely, to have been copied from what Dante himself wrote. Thus, in the book of matriculation of the Physicians and Apothecaries, it is written *Dante d'Aldighiero degli Aldighieri*. In the convention made with the Comune of S. Gimignano it occurs as *Dantem de Allegheris*. In the fragment preserved of the contract which Dante signed at Padua in 1306, the name has two *l*s, as also in that other contract of obligation with the Ubaldini, dated the same year. In these instances, Dante was present and wrote his name according to his mode of spelling it, and, therefore, this orthography has a better claim to be regarded as genuine than have those forms with one *l* which were written by notaries and clerks in state papers, in acts of accusation and sentences of judgment. In the 'History of Florence,' by the learned Ammirato, the orthography is *Aldighieri*. Monsignor Dionisi wrote *Allighieri*; and this more correct mode is now, we are glad to find, being generally adopted. In the translation of Benvenuto Rambaldi's Commentary, by the advocate, Giovanni Tamburini, and in the Commentary of Francesco di Bartolo da Buti, by Crescentino Giannini, the name is spelt with two *l*s. It is also thus written by Karl Witte, Professor Parenti, Centofanti, Scolari, Alessandro Torri, Lord Vernon, Seymour Kirkup, and others who prefer to follow the Master according to the most authentic examples, rather than the careless practice of nameless scribes.

We consider that Signor Fraticelli is mistaken in upholding Ugucione della Faggiuola as the Veltro of Dante, and in maintaining the genuineness of the letter attributed to the frate Ilario: this we regard, with Centofanti, as "una manifesta impostura," which the date alone is sufficient to show. But these are minor matters, and of little moment, compared with the valuable materials of incontrovertible truth which the author has here brought together, showing a labour of love and patience for which all Dantophilists will render him their most hearty thanks. He has produced a work which will be a text-book to future biographers, and a storehouse of knowledge to the diligent student. We should like to have said a few more words about Beatrice; but we fear there would be no end to disputes did we dare touch on this delicate subject. We, therefore, kiss the hand only to that Divine Lady, humbly recommending the author and ourselves to her heavenly guidance.

The Holy Bible, translated from the Latin Vulgate: diligently compared with the Hebrew, Greek, and other Editions, in divers Languages, with Annotations, References, and an Historical and Chronological Index, &c. Published with the Approbation of the Catholic Archbishops and Bishops of Ireland. (Dublin, Duffy.)

WHEN such a work as this reaches us from a Roman source, we imagine ourselves addressed as follows:—What do you mean by saying that we Catholics prohibit the reading of the Bible by each person in his own tongue? Our answer would be that we have never made such

an assertion. The various restrictions under which the Bible has been put from time to time, in one and another country, are far too many and too varied to be packed up in a single sentence. And if we felt it our business to make an assault upon the Bishop of Rome and his system, we should not, even were it true, begin by the reproach that the Bible was prohibited. If there were a country in which shaving was against the law, we should not dwell upon the oppressive and improper character of making the importation of razors a criminal act. The Roman principle is that none but the Church may interpret the Scriptures: this being granted, the prohibition of the books may possibly be, in certain times and cases, a justifiable proceeding. The Protestant assailants have often forgotten this: and have argued the question about the impediments placed in the way of reading the Bible as though they and the Roman Christians were quite agreed as to how it should be read by those who are to read it. The right of interpretation being refused, the question of access is one of policy determined by circumstances: and the right of private judgment is therefore the true battleground. For ourselves, we should disdain any other. And we think it not impossible that the combatants of our more orthodox Protestant Churches may have felt that perhaps it would be advisable not to insist upon private judgment too emphatically, but rather to meet the enemy upon the consequences of his refusal of it. We have sometimes imagined that those who have made this great principle their champion, have acted, now and then, somewhat in the manner in which David acted towards his noble-minded officer, when he wrote, "Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die."

There is evidence enough that before Luther (born in 1483) existed, translations of the Bible into the popular language were circulated, and had excited remark and discussion. The following curious instance is not much in the way of theologians. Regiomontanus published his almanacs at Nuremberg in 1474, and a copy containing the almanac for 1475 is before us. He reproves the Church for not reforming the calendar, and he states that the people, by reading the Bible in their own tongues, had become aware of the palpable error committed in the mode of observing Easter. His words are—"Quod pene in propatulo est popularibus jamdudum lingua vernacula litteras legentibus sacras." It is time to give up old party misrepresentations.

The edition before us appears to be a reprint of the Douay and Rhemish versions; the corrections, if any, are needles in a load of hay. There are a few notes, sometimes of a doctrinal and obliquely controversial character: but in good taste. When we take up a Roman edition of the Bible, we generally look at two points, being two out of many in which our Protestant translations have a certain disputability, and the Romish ones more. Turning to Genesis xlvii. 31, both sides express the Hebrew: our version says, "Israel bowed himself upon the bed's head"; the other has "Israel adored God, turning to the bed's head." Both correctly express that when Joseph had sworn to do what his father asked, the old patriarch performed his last act of devotion: the Roman version expressing what the Hebrew and the English imply. In Hebrews xi. 21, the author of the Epistle follows the Septuagint translation, which in the English version is "worshipped; leaning upon the top of his staff," and in the Roman version "adored the top of his rod." The Roman note on the passage in Genesis,

mentioning the version of the Seventy, proceeds to reconcile the Hebrew with the real or supposed meaning of the Seventy, by giving a double sense to the passage:—"And to verify both these sentences, we must understand that Jacob, leaning on Joseph's rod, adored, turning towards the head of his bed: which adoration, inasmuch as it was referred to God, was an absolute and sovereign worship; but inasmuch as it was referred to the rod of Joseph, as a figure of the sceptre, that is, of the royal dignity of Christ, was only an inferior and relative honour." This is very lame work: but the advocates of that kind of plenary inspiration which makes the Spirit of God recognize the Septuagint version and the original Hebrew both, are sadly hampered for an explanation. We may ask whether the *πάσθεος* of the Seventy must necessarily be a staff to walk with?

The other instance is the call which the Baptist makes upon his followers to "do penance," which in the English version is "repent." The Roman note assures us that in the Scriptures and in the Fathers the word signifies not only repentance and amendment, but also punishing past sin by fasting, &c. Curious, if true: for God himself is said to *repent*. The truth is that the word means neither sorrow for the past nor amendment in the future: but only that change of mind, intention, purpose, which, when error or sin is in question—and then only—very naturally infers both one and the other. The word, in English characters, is *metanoie*, in which an English eye can see the meaning. As to *meta*, a common English dictionary—the sixpenny book of the stalls—will show metamorphosis, metaphor, metaphrase, metastasis, metathesis, metempsychosis, metonymy—all having the idea of *change*. And as to *noie*, nobody with any nous can fail to see the root of that part of the word. Change of mind or of purpose of mind is then clear: and any Greek Lexicon will confirm it. The Protestants do some violence to the word, by translating it in a manner which makes it always mean sorrow for the past, and hardly more; but the Catholics take an ell for the Protestant inch.

All abatement made, we have here a nicely printed and cheap edition of a version which differs very little from our own. We have seen zealous Protestants, who imagined that Roman Catholic versions are full of alterations, omissions, and insertions, very much surprised when they were shown the Rhemish translation. Should any such Protestants yet remain, we recommend them to lay out four shillings upon the work before us.

The Popular Education of France. With Notices of that of Holland and Switzerland. By Matthew Arnold, M.A. (Longman & Co.)

CAREFUL inquiry into the state of public education in France, Holland and the French cantons of Switzerland, has led Mr. Arnold to the conclusion, that popular instruction is one of the things better managed on the Continent than amongst ourselves; and he prefaces his official report to the Royal Commissioners appointed to consider the aspect of education in England with an essay, in which he urges us to take a lesson from our neighbours across the Channel, and look to State-Action for an efficient system of national schools. The opinions of Mr. Arnold, who, besides holding a professorial chair in the University of Oxford, has had considerable experience as an inspector of schools, are, at least, entitled to a respectful hearing, and will unquestionably create discussion amongst those interested in the subject to which his labours

relate. The conciliatory tone of his essay will mitigate the opposition his views are sure to excite, and will insure him courteous treatment from adversaries who, like ourselves, discern in his treatise more historical paradoxes and contradictory arguments than one often meets in so brief a composition. Surveying the action of the higher upon the lower grades of society in past generations, Mr. Arnold maintains that the aristocratic influence has for some years been on the wane, whilst the democratic element has been steadily gaining ascendancy. To this statement there will be few dissentients. But the assent will be by no means so universal to the writer's next proposition, that power is shifting into the hands of the rising masses, not so much because of their greater enlightenment and worth, as because the English aristocracy have deteriorated in respect of tone, culture, aspiration,—in short, because the aristocracy have lost the exquisite aroma of the ancient *noblesse*. Mr. Arnold does not venture to account for this decay of the aristocracy. Enough for him that it is in progress, and that he sees no course open to our present rulers but to recede before the advances of democracy, and yield, one by one, the last remnants of a supremacy which they are no longer worthy to enjoy. Leaving the dying potentate, Mr. Arnold turns his eyes on the heir-apparent, and asks how the powers of the lusty stripling, Young Democracy, should be trained, so that he may discharge, with the greatest possible efficiency, the duties which will devolve upon him at his fast-approaching majority. Formerly, the aristocracy, venerated and followed by the submissive multitudes, imbued the people with noble sentiments, and placed before them lofty ideals. But this function of teacher and guide the territorial class can no longer discharge, for just "at the very moment when democracy becomes less and less disposed to follow and to admire, aristocracy becomes less and less qualified to command and to captivate." Where, then, is there hope for the people?—

"The one consideration is, on what action may we rely to replace, for some time, at any rate, that action of the aristocracy upon the people of this country, which we have seen exercise an influence, in many respects elevating and beneficial, but which is rapidly, and from inevitable causes, ceasing? In other words, and to use a short and significant expression which every one understands, what influence may help us to prevent the English people from becoming with the growth of democracy *Americanized*? I confess I am disposed to answer, *Nothing but the influence of the State*."

The State-Action, which Mr. Arnold longs for, would establish public schools for the middle classes—lyceums, after the French model, which, though not so good as Eton and Harrow, would be a great deal better than *Classical and Commercial Academies*. As is natural in the son of Dr. Arnold, the Professor of Poetry rates very high "the superior confidence, spirit and style, engendered by a training in the great public schools"; and he believes that similar institutions adapted to the circumstances of the poorer classes would save them from the horrors of *Americanization*, and render them fit to shape the policy of the nation. That is to say, the educational machinery which has failed to obviate the deterioration of the higher classes, would elevate and ennoble the lower. We are far from thinking with Mr. Arnold that the decay of the aristocracy is a fact; but surely it would be more reasonable for one holding Mr. Arnold's views to attribute such loss of personal vigour and dignity in some measure to a system of education, the uniformity of which tends to destroy individuality of character, by turning out a generation of pupils

as pins are sent out of a factory, with heads closely resembling one another.

But of all Mr. Arnold's strange paradoxes with regard to history, the most startling is that which points to the eighteenth century as the "flowering time of the English aristocracy." The student of social history taking his facts from the dramas, poems, novels, pictures, newspapers, diaries and private letters of the period, is accustomed to regard the eighteenth century as the particular period when the English aristocracy were most forgetful of the maxim, "*noblesse oblige*." Gambling, drunkenness, coarse intrigue, political perfidy, bear, bull and badger baiting, prize-fights, dog-fights, duels that even according to the laws of duelling were murders, constituted the business and the pastime of admired noblemen. The tone of female society is attested by the indecent verses written and the indecent stories read by women of the highest rank. And this period of mohocks and patrician ruffianism Mr. Arnold selects as an era remarkable for the refinement, dignity, and high culture of our aristocracy,—the humour of the assertion being heightened by a foot-note to the effect, that "no one well acquainted with the literature and memoirs of the last century" will doubt the author's words. What does Mr. Arnold produce as evidence that the "rare culture of the highest class has actually somewhat declined rather than that it has come to look less by juxtaposition with the augmented culture of other classes"? Passing over Swift, Pope, Mrs. Manley, Addison, Fielding, and a hundred other authorities, he directs his readers to Robert Wood's "Essay on the Genius of Homer," (1775), p. vii, and to Lord Chesterfield's Letters (edit. of 1845), vol. i. pp. 115, 143, vol. ii. p. 54. The passages referred to are not printed in Mr. Arnold's pages, and without glancing at them the ordinary reader will not see how little they make for, and how much they make against, the author's position. The first reference is to the page where Mr. Wood records that the Earl Granville, "while he presided at His Majesty's councils, reserved some moments for literary amusement." The Earl was very fond of Homer, and in his failing health repeated with much feeling some pathetic lines from his favourite poet. Surely Mr. Arnold cannot think this anecdote establishes his case that the aristocratic culture of the present century is less than that of the eighteenth. Does he insinuate that we should in the present day look in vain for a nobleman of sufficient taste and scholarship to appreciate the beauties of classic literature? The story is so manifestly unable to sustain the burden put upon it, that we cannot believe Mr. Arnold finds in it the significance he professes. Possibly some critic, with less good nature than ourselves, will suggest a reason why Mr. Arnold has picked out for a task so much beyond its powers this pretty but comparatively trifling anecdote of Lord Granville, when he might have brought forward the names of a strong roll of noblemen, from Bolingbroke to Orford, whose ripe scholarship and gentle dignity atoned in some measure for the general ignorance and dullness of their order. The cases, however, cited from Lord Chesterfield's Letters are even more unlucky. Lord Chesterfield, in the first passage indicated, is advising his son to avoid that wretched affectation of learning which was, at the same time, a signal disfigurement of existing manners, and a sure proof that the amount of genuine classic culture in society was very slight:—

"These are communicative and shining pedants who adorn their conversation even with women by

happy quotations of Greek and Latin; and who have contracted such a familiarity with the Greek and Roman names, that they call them by certain names or epithets denoting intimacy, as *Old Homer*, that *sly rogue Horace*, *Maro* instead of *Virgil*, and *Naso* instead of *Ovid*. These are often imitated by coxcombs, who have no learning at all, but who have got some names and scraps of ancient authors by heart, which they improperly and impudently retail in all companies, in hopes of passing for scholars. If, therefore, you would avoid the accusation of pedantry on the one hand, or the suspicion of ignorance upon the other, abstain from learned ostentation. Speak the language of the company that you are in; speak it purely, and unladen with any other. Never seem wiser than the people you are with. Use your learning, like your watch, in a private pocket."

Such was the pedantry of good society in "the flowering time of the English aristocracy," and such the picture which Mr. Arnold thinks a proof of the high culture of those whom it portrays. As genuine classic attainments became more general, this pinchbeck scholarship disappeared, until, in the present age of studious and well-read gentlemen, showy talk has given place to hard reading and earnest thinking. Glaring as are Mr. Arnold's inconsistencies, they are made doubly conspicuous by the carelessness with which he uses his words, the signification of some of them altering with the turn of a leaf. Thus, in one place "aristocracy" is employed, much in the same sense as Lord Eldon employed it, when he used it to denote "members of the House of Peers and great bankers." In another place it includes "not only the nobility and landed gentry, but also those reinforcements from the classes bordering upon itself." In a third passage it seems to embrace all parents who send their children to our principal public schools.

Mr. Arnold is not more fortunate when, leaving the past, he applies himself to regenerate the present. In order that State-Action may have fair play for educational purposes, he deprecates that jealousy of governmental interference which is a prominent feature of our public feeling. In this jealousy he sees nothing but a remnant of that antagonism to State-Action which the Conventicle Act, the Five-Mile Act, and the Act of Uniformity planted in the breasts of the middle class. A greater mistake was never made. The dislike of the English to bureaucracy is no traditional animosity, but a conviction gained through daily experience that State-Action is, in nine cases out of ten, only another name for State-Inaction of the costliest kind. They know that Mr. Arnold's darling engine of social improvement, State-Action, means a Government commission with a circumlocution office attached; and without going back to the Conventicle and the Five-Mile Act, they have good reason to distrust the vaunted excellencies of such an apparatus whenever it is possible to do without it. Mr. Arnold's condemnation of a system of "concession to the denominational spirit" shows how little he can appreciate the temper and stuff of his countrymen. Indeed, we lay aside Mr. Arnold's essay with no increase of respect for his practical ability. A theorist and a bureaucrat, he is at the same time too rash and too timid to be a safe guide on a question of public policy.

NEW NOVELS.

Oliver Ellis; or, The Fusileers: a Tale. By James Grant, Esq. (Routledge.)—Mr. Grant has taken Dumas for his model. Such hair-breadth 'scapes and adventures, both in love and war, never befell any sons of men, except the heroes of Alexandre or Mr. Grant. Whether it be that the English is a decidedly prosaic language, and will not lend itself to the wonderful and sentimental

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with the graceful pliability of the French, which has, somehow, the politeness to make all it says seem quite possible. Mr. Grant's heroes have not altogether the ease and melo-dramatic pose which Dumas gives to his characters; there is a lingering faith in the laws of gravitation, and a desire to propitiate common sense in Mr. Grant, which prevents him from boldly flinging himself on his imagination; he sees his difficulties, and tries to explain them. Dumas is superbly superior to the nature of things, and if it suited his purpose to make all his rivers flow up hill, his readers would never raise a question. Mr. Grant's scruples of common sense are hitches in the smooth flow of his story. Oliver Ellis, Mr. Grant's present hero, is a boy of gentle blood, and the son of a good officer killed in battle, without any means of getting on in the world except what lie in his own qualities. Born a soldier and adventurer, the effort he makes to stay at home for his mother's sake and work in a lawyer's office is, of course, quite overruled by destiny; he is carried away by a current of accidents, and being endowed with the nine lives of a cat, he encounters perils without number, which always leave him better off than he was before; he fights his way to a pair of epaulettes, a beautiful wife, and to all the treasures of a sunken galleon. He comes home again at last to find his mother alive and his sister lovely, and everybody is made as happy as possible, and the reader is glad to recover his breath and to think, with something like a blush, that he has not laid down the book once since he began to read it. Some of the incidental descriptions are good and graphic, drawn from the life; and there is a stir and spirit in the book which will make it welcome reading for dull days and country quarters.

Cruise of the Daring: a Tale of the Sea. By C. F. Armstrong. 3 vols. (Newby.)—The greater part of this tale of the sea passes on dry land; but whoever may want a novel full of every species of adventure, where the hero is warranted to be beyond the possibility of being hanged, or drowned, or blown up by gunpowder, an enemy who has wronged him by seizing his title and estate, and who pursues him with unscrupulous and unrelenting malice all through the three volumes, without being able to catch him; such a reader will here find a novel to his mind. Besides all the attractions we have enumerated, there are comic Irishmen, Italian bandits, stolen documents, which are of the greatest value to others besides the owner, secret meetings of conspirators in vaults at midnight, preseaungs, battles, storms at sea, shipwrecks, a mysterious father, and passages in the Irish Rebellion of '98. If the reader should complain that all this makes an aggregate of nonsense, we cannot help it; we are quite of that opinion ourselves, only it may plead, in mitigation of judgment, that we have often read much solid good sense that was not half so amusing.

The Broken Troth, from the Italian: a Tale of Village Life in Tuscany. By Phillip Ireton. 2 vols. (Macmillan & Co.)—This is a charming story, and translated with so much spirit and grace that the reader is only made aware that it is translation by reading it on the title-page. The story is the simplest possible; the subject has been used to point morals and adorn tales more times than can well be counted, not only in English, but in all the languages since the Tower of Babel,—that of a young girl eloping from home, jilting one lover to marry another, and in nine cases out of ten being very sorry for it ever after. But however often told this story may have been, it is as new as it was the first time we heard it, for every time it happens it is as different as are the individuals whose fate makes the subject of the tale. Young girls have not quite the same facilities for making clandestine matches in the South, and it involves more scandal, but there is an unfortunate family likeness amongst all disobedient children, though they may sometimes plead "extenuating circumstances." The present story of 'Broken Troth' gives a lively picture of the domestic lower-class life in Italy, such as no foreigner, unless he had been for many years domesticated, could give. The details are somewhat romantic, and in an English story would sound far-fetched, but where

an Englishman would turn poacher an Italian would turn out a murderer or a brigand, supposing the same development of the genus Scamp to be in him. The pictures of village life under various aspects,—the portraits of the old miserly father Geronimo,—of the cowardly scoundrel Ludovico, and his brother ruffian Lupetto,—are life-like in every touch; the descriptions are photographic, and would serve to identify them to any policeman under heaven. Here is a picture of an Italian ruffian, which will give an idea of the style both of author and translator:—"Lupetto was about forty years of age, short in stature, but very strongly formed—a pocket Hercules, in fact. His head was bald, except at the back and at the temples, where brushes of long hair, jet black, coarse, and unbrushed, stood out like the mane of a wild beast. His beard grew in patches here and there over his dark olive-coloured face; his eyes were remarkably small, of a light-brown colour, and far sunk in his head; deep between them was fixed the root of a nose that (if we may be allowed the expression) sprouted forth in so bold a curve that it seemed as if it wanted to leave his face altogether. The line of his jaws projected forwards, so that his chin was far in front of his forehead; his lips were thin, compressed and pale; and his cheeks on each side of his nose were scored with two wrinkles, so deeply marked, so bitter, that when he smiled they gave his face an expression truly diabolical." It was for the bosom friend of this nice young man that the luckless Giammini threw over her handsome and excellent true lover. The history of her sufferings and repentance, and of her reformation from the faults of her character, are told with a graphic simplicity which gives them an air of originality. We give our hearty commendation to this pleasant and spirited story.

Forgiveness: a Novel. By J. C. Bateman. 3 vols. (Newby.)—'Forgiveness' is a clever novel, though the story has its back broken by the number of personages, with their fortunes, whom it is obliged to carry. It might easily have been split up into three distinct compact stories, which are here agglutinated to each other not very firmly or securely. The greater portion of the story, and the part that will have most interest for the reader, lies at Freetown, in Sierra Leone. The author is evidently at home in the life and character of the place. The African sketches are extremely good and vivid. The young Arab, Prince Amrah, is quite fascinating, and there are curious illustrations of African superstitions. The complications of the story, which are embroidered on to the main topic, colonial life in Freetown, are interesting enough separately, but no reader can be expected to bear in mind the concerns of so many people, all with love affairs of various degrees of intensity on their hands, accompanied by misunderstandings which threaten to part for ever those most interested in coming together. Being in the hands of a merciful author, all ends well except for our own favourite, Prince Amrah, whose position, however, was marked out by Fate. No exercise of the author's prerogative could have married him happily to the object of his adoration; he must have been converted, which would have spoiled him, and the heart of a deserving young soldier must have been broken, which would have been unfair, so we can only sympathize with him.

May Blossom; or, Shadow across the Hearth. By Austyn Graham. 2 vols. (Newby.)—Notwithstanding that this novel professes to be the work of a man, and the experiences of a barrister-at-law, it is evident in every line that it must be written by a very young lady, without any amount of special ability to justify her continuance in authorship. It is not a first work, and the same feebleness of interest marks this work as the former one ('The Parson and the Poor'). The characters in 'May Blossom' are shadows of shades; the incidents are described with wordy minuteness, but all life or likeness to the realities of this world has died out, if it ever existed. The whole novel seems like the figures which are cut out of paper to amuse children, and 'May Blossom,' with its succeeding tales, may be allowed to take about the same rank with the paper people as a work of Art.

OUR LIBRARY TABLE.

The Voice; or, the Art of Singing. By the Rev. W. W. Cazalet. (Addison & Co.)—Mr. Cazalet says in his Preface, that he is known "to have some claim to speak on his subject." The claims of every professor will, more or less, be judged by the success of his pupils. In the absence of any such exemplification (known, at least, to our audiences), we have only Mr. Cazalet's book to proceed on. We have gone through it carefully, and confess to have found little beyond such covert self-exaltation as belongs to a general protest against what has been done, said, and thought on the subject by teachers whose deeds—as consequence of their systems—have been the great vocalists of Europe. We imagine that Mr. Cazalet, even after "the much and unremitting attention given" to the voice "for a long period of time" by him, entertains notions more confused than correct.—When he is classifying voices, it is odd to find, that whereas Madame Grisi is set down as a *mezzo-soprano*, Madame Pasta is classed with Madame Persiani (!) as among the *soprani* "who still linger in the memory of other days,"—whereas the former had a voice lower than her successor, while the latter possessed one of those acute organs which rendered it necessary for her to have most of her show-music transposed, sometimes as much as a third upwards.—We do not imagine that Mr. Cazalet's register for the *contralto*, extending to a flat above the line, will be accredited by many who have studied the voice. The highest note that we recollect for the moment called for by any legitimate composition for the voice is the sharp above the line in Signor Rossini's "Fae ut portem" ('Stabat'); yet that this song is felt inconveniently high in its texture is proved by the fact, that nine out of ten of the ladies who attempt it transpose many of its important phrases an octave lower. What is said about *falsetto* (which, Mr. Cazalet asserts, is "only used in tenor voices") is no more satisfactory.—When we come to his practical directions, we are no less at issue. His example of how the common four-quaver accompaniment should be *bowed* (as violinists phrase it), p. 59, would seriously disturb many a *cantabile* were it carried out. Other of his precepts seem no less curiously empirical, if they be considered apart from the awe into which we are naturally stricken by one who puts himself forward with such high pretensions to overrule and amend.—In brief, it would be no unfair thing to say, by way of review, "Let us hear Mr. Cazalet's pupils: his book is good for little."

The Divine Mystery of Life. (Helley's, Hart & Co.)—This is a very little book; all the forms from which it is printed would not cover two square feet. It is about the "trium system called into existence by divine will, under the name of MAN." There is a new Zoology. "Class I. *Incorporealia*: Order I. *Infinium*." This order consists of one *Genus* without plurality, DEUS, GOD. And so on. If the reader likes this example of the Divine Mystery, he knows where to find more.

Explication du Zodiaque de Denderah, &c. By Justin Roblin. (Caen, G. Philippe.)—The date of this work is 5872 of the fifteenth period of 27,000 years each. The Zodiac of Denderah has given information to "Capitaine au longcours" Roblin, of a curious character; among other things, the knowledge of some valuable gold and diamond mines. The Captain therefore invites those who have the wit, to join him with 50 francs each, and to form a "Société Universelle des Voyants," to find out and divide among themselves half the gold and diamonds; the other half, we suppose, being for the decipherer of the Zodiac. To this prospectus we add, from ourselves, that we know a gentleman who, for a fee of 5 francs, will undertake to tell any intending subscriber the precise quantity of gold, and of diamonds, which will fall to his share; and he will further undertake to make up the quantity he names, should the share prove less, on condition of receiving half the surplus, if it should prove more. All which he informs us he can do from the Zodiac of Esné, which M. Roblin has overlooked.

Philosophy of the Infinite: in Answer to Sir W. Hamilton and Dr. Mansel. By the Rev. H. Cal-

derwood. (Macmillan & Co.)—This is a second edition, enlarged; the first was in 1854, when it could hardly have been an answer to Dr. Mansel. We cannot enter upon so great a discussion in few words. We are of opinion that the reading of Mr. Calderwood's book would be advantageous to those who go very much into such matters; but we should recommend them to have Sir W. Hamilton and Dr. Mansel at hand, and to compare their statements very closely with the representations of them. We do not mean that our author makes unfair statements, but he makes short and smart abstracts, which faithfully represent the effect of Hamilton and Mansel upon his own mind, but seem to us likely to convey a wrong impression to his reader. And in metaphysical discussion there is nothing more useful than to make a close comparison of the words of a writer with the translation of a well-meaning critic, especially where the critic's translation is of the nature of paraphrase.

Inventional Geometry: a Series of Questions, &c. By W. G. Spencer. (Mozley.)—A large number of simple questions, without answers, which may be suggestively useful to teachers.

The Twelve Churches; or, Tracings along the Watling Street. By the Authoress of 'The Red Rose.' Illustrated by H. H. T. (Rivingtons.)—This pleasing little itinerary was originally undertaken by a lady, with a desire to benefit the funds for purchasing a new organ for St. Alban's Abbey. It conducts the reader in a very agreeable manner along the road from London by Hyde Park Corner to St. Alban's, gossiping cheerfully the whole way, setting up stations, or halting-places, whereto to indulge in historic and antiquarian reminiscences, and occasionally pointing out also some of the choicest beauties of nature. Seldom have we found so unpretending a pamphlet containing so much instructive and interesting matter. The clever landscape illustrations also add not a little to the charm of its pages. They reflect great credit on the free pencil of "H. H. T." Even on London's threshold—for such it was a few years back—at Hyde Park Corner, the author narrates Cromwell and Thurlow's escape through overhanging their carriage horses. Tyburn, again, affords a variety of anecdotes. "Canons," the magnificent residence of the Duke of Chandos, which he built, and which was pulled down so soon after his death, occupies an important position in these pages. It is curious to learn, on the same authority, how the fine marble staircase was removed to Chesterfield House in May Fair,—how the columns were bought for the Portico at Wanstead, and are now to be seen at Mr. Weare's house at Hendon,—and how the equestrian statue of George the First, till recently in Leicester Square, originally adorned the grounds at Canons. A more modest dwelling at a little distance from this magnificent pile, near the end of the village of Edgware on the Whitechurch Road, bore the following inscription on a board till quite lately:—"In front of this house stood the blacksmith's shop of Wm. Powel who was parish clerk at Whitechrch, where the immortal Handel was organist—in wch shop he took shelter during a storm of rain.—This house was the residence of Powel and is upwards of 300 years old." Stanmore, Harrow, Bushey, Elstree, Hadley, Barnet and Totteridge are all delineated with peculiar care. Barnet was formerly celebrated for its mineral spring as well as for the great battle between the Yorkists and Lancastrians. Hadley, however, retains an antiquarian relic of considerable interest:—"The unique vestige of the middle ages in the shape of a fire-pan, or pitch-pot, on the south-west tower, which was blown down in January, 1791, was carefully repaired, though now not required for the purpose of giving an alarm at the approach of a foe by lighting pitch within it, or for a beacon to guide the wandering steps of the good brethren of St. Alban's in their nocturnal wanderings over Hadley Common. The need-fire thus lighted, and suspended in this ancient cauldron at the top of an iron rod, could be seen at a great distance from such an elevated situation." St. Alban's itself is left untouched; but the author invites her companions to visit that venerable city, recommending other guides for its more stately masses, who, although equally trustworthy, could

scarcely be expected to leave so pleasant an impression on the fellow-traveller, or to invest the subjects they would treat of with so cheerful a spirit.

Uphill Work. By Mrs. Clara Lucas Balfour. (Houlston & Wright.)—"Uphill Work" is an admirable little work; the story is pleasant and inspiring, and though didactic, the moral, so far from spoiling the tale, is quite the best part of it. The religious element is rather breathed throughout than ostentatiously put forth. We can recommend the book as a present both for boys and girls.

Climbing: a Manual for the Young. By Benjamin Smith. (Mason.)—This is a book that may be given to Sunday School scholars for a reward-book, with advantage, for the counsel contained in it is sound and practical. Sunday School scholars are too much accustomed to be "put in their right places," as the phrase is, to object to the peculiarly didactic tone of this work, which seems to measure out wisdom in rations, and to allow of no question or complaint. To our thinking, the tone which pervades all Sunday School literature is extremely disagreeable; but then we are not good boys in a Sunday School class. "So much the worse for you" might be the retort of Mr. Benjamin Smith, unaccustomed as he is to any observations not set down in his instruction books.

Gradus ad Parnassum. By Dr. Julius Conrad. (Leipzig, Arnold.)—An elaborate and careful work. Most of our readers, no doubt, know that the title does not mean the ladder by which a poet climbs up to his garret, but a Latin dictionary in which all the words are marked with longs and shorts, and the quantities demonstrated by metrical citations. Add to this that as many synonyms as a word will take are annexed, in order that when the young verse-maker has got the right word with the wrong quantity, he may replace it by the wrong word with the right quantity. All this was so in our young days, and is still. Dr. Conrad has placed the long or short mark over every vowel in the book: and even when a syllable is common, he places an inverted short mark over its vowel. There is much redundancy in this.

The Strains on Structures of Ironwork. By F. W. Shields. (Weale.)—Mr. Shields is an engineer who had his attention especially called to the subject by his being employed on the Crystal Palace in 1852. A book on the strains of girders, &c. is not a text for our handling; we have satisfied ourselves that the author's meaning is accessible. And it has come in our way to know that his rules have been as well tested as could possibly be done in the time during which they have been framed; as in Brazil, in Spain, and at Manchester. We may therefore recommend Mr. Shields to the attention of constructors, as a writer who describes what he has really tried, and is therefore worthy of serious attention. The importance of attention to the conditions of strength in iron structures increases daily.

The Gauger's Guide and Measurer's Manual. By T. Kentish. (Dring & Fago.)—The alliteration of Mr. Kentish's title reminds us of old Leybourn's 'Platform for Purchasers and Mate for Measurers': we did not suppose that the dry humour of the old philomath still lived in the land. But the book is a very good one: the author is not a man of routine, but one who has read and thought; and he is a thorough calculator, fond of numerical examples. Cask-gauging is, in the ordinary way, a dry subject. There was, indeed, a Scotchman who, when asked, What is the best way of ascertaining the content of a cask? replied—"Eh! mon! if your nose dinna tell ye, ye maun e'en tak a wee drappie,"—but though Mr. Kentish gives a rule of his own, it is not this one. His rule, and one or two other novelties, must be tested by those who are to use them: all we have to do with them is to say that Mr. Kentish deserves to be listened to.

Of publications of a religious nature we have to mention, *Sin: its Causes and Consequences*, by the Rev. H. Christmas (Allen),—*An Answer to the 'Essays and Reviews,'* by T. Collins Simon (Parker),—*The Rev. H. Stobart's Daily Services for Christian Households* (Parker),—*Notes on the First Essay in the Series called 'Essays and Reviews,'* by E. H. Hansell (Rivingtons),—*Angels, Cherubim, and Gods; or, an Enquiry into the Signification and*

Application of these and other Kindred Expressions used in the Holy Scriptures (Wertheim),—*Some Remarks on 'Essays and Reviews,' being the Revised Preface to the Second Edition of 'Sermons on the Beatitudes,'* by the Rev. Dr. Moberly (Parker),—*Revelation and Belief*, by the Rev. A. Weir (Parker),—*Revision of the Liturgy*, by J. Billet (Collingridge),—*Christian Vestiges of Creation*, by the Rev. Dr. Sewell (Parker),—*The Difficulties of the Twenty-ninth Canon respectfully submitted to the House of Convocation*, by a Colonial Bishop (Parker),—*The Doctrine of the Trinity*, by Dr. Stark (Murray & Gibb),—*Are Brutes Immortal? an Inquiry into Bishop Butler's Hypotheses*, by the Rev. J. C. Boyce (Parker),—*Truth mixed with Fiction; Sundry Ecclesiastical Memoirs, consisting principally of Passages in the History of Young Nonconformist Ministers* (Manwaring),—*Death and its Issues: a Sermon preached on the Occasion of the Death of Francis Duke of Bedford*, by the Rev. E. W. Cook (Hatchard),—*Julia Bridgenorth; or, Pride Indulged and Pride Conquered* (Mozley),—and *The York Journal of Convocation, containing the Acts and Debates of both Houses of the Convocation of the Province of York*, edited by the Rev. G. Trevor (Mozley).

LIST OF NEW BOOKS.

Agnes Home, new and revised edition, cr. 8vo. 5s. bds.
Ainslie's Indian Scout, 62 svo. 2s.
"Another Gospel" Examined; or, Criticism of 'Ess. & Rev.' 3s. 6d.
Autobiography of Frank, the Happiest Little Dog, n. ed. 3s. 6d. cl.
Aylchbone's Practice of High Court of Chancery, Pt. 1, 3 ed. 10s. cl.
Barrett's New Sketches & Skeletons of Sermons, 1 series, 3 ed. 3s. 6d.
Bishop Hatto: a Legend of the Monks-Tower, illus. 4to. 5s. cl.
Brathwaite's Commentary on Midwifery, No. 1, 12mo. 1s. swd.
Burgon's Inspiration & Interpretation, Answer to 'Ess. & Rev.' 14s.
Carter's Tables of Interest, cr. 8vo. 5s. cl.
Cheshyre's Recollections of a Residence in Norway, fc. 8vo. 6s. cl.
Clarke's Commentary on the Holy Bible, new ed. V. 3, royal 8vo. 15s.
Clenegregan; or, a Highland Home in Cantire, by C. Bede, 2v. 25s.
Court Life at Naples in our own Times, 2 vols. cr. 8vo. 21s. cl.
Cunningham's Popular Lectures on 'Essays & Reviews,' 10 svo. 4s. cl.
Davies's Anti-Essays; the 'Essays' Fallacious & Futile, 8vo. 3s. 6d.
Dickens's Great Expectations, 3 vols. cr. 8vo. 31s. 6d. cl.
First-Class Library, 'Williams's Maids of Honour,' 16 svo. 3s. 6d. bds.
Gaskell's My Lady Ludlow, and other Tales, cr. 8vo. 5s. cl.
Holmes's System of Surgery, V. 2, 8vo. 21s. cl.
Jenkins's Vest-Pocket Lexicon; an English Dictionary, 2s. 6d. bd.
Johnston's Royal Atlas of Modern Geography, royal folio, 5s. 12s. 6d.
Kirk's Lectures, 'James Montgomery,' cr. 8vo. 1s. cl.
Langley on Terms of Communion, cr. 8vo. 1s. 6d.
Law of Divorce; a Tale, 8vo. 10s. 6d.
Liddell & Scott's Greek-English Lexicon, abridged, 9 ed. 7s. 6d. cl.
Life in Land of the Fire-Worshipper, ed. by Miss Bremer, 3 v. 21s.
Lytton's Novels, Library Edition, 'Harold,' 2 v. 1 v. 2, fc. 8vo. 5s.
Mayhew's Illustrated Horse Doctor, 2nd ed. 8vo. 15s. 6d. cl.
McCaull's Ten Commandments: the Christian's Instructor, 8s. 3s.
Michael's Treatise on Deportment, Dancing, &c. fc. 8vo. 1s. 6d. swd.
Mose's Cotton Manufacturer's New Pocket Guide, 3rd ed. 3s. 6d. cl.
My Heart's in the Highlands, cr. 8vo. 10s. 6d. cl.
Paul Foster's Daughter, by Dutton Cook, 3 vols. cr. 8vo. 31s. 6d. cl.
Plato's Theatetus, revised Text & Engl. Notes by Campbell, 5s. 6d.
Pulpit, The, Vol. 75, 8vo. 7s. 6d. cl.
Smith's Lectures on Modern Hist. delivered in Oxford, 8vo. 5s. cl.
Solly's Doctrine of Atonement of Son of God, post 8vo. 7s. 6d. cl.
Whewell's Platonic Dialogues for Engl. Readers, V. 3, 12mo. 7s. 6d.
Wright's Popular Introduction to the Bible, 2 ed. fc. 8vo. 2s. cl.

THE FIRST OF JULY.

OVER this azure poplar glade
The sunshine, fainting high above,
Ebbs back from fleecy clouds that move
Like browsing lambs and cast no shade;
And straight before me, faintly seen
Thro' emerald boughs that intervene,
The visible sun turns white and weaves
His webs of silver thro' the leaves.
The grassy sward beneath my foot
Is soft as lips of lambs and bees.
How cool those blue-bells at the root
Of yonder tree, that dimly glance
Thro' dews of their own radiance!

Yonder I see the river run,
Half in the shadow, half in sun;
And as I near its rusky brink
The sparkling minnows, where they lie
With silver bellies to the sky,
Flash from me in a shower and sink.
I stand in shadows cool and sweet,
But in the mirror at my feet
The heated azure heavens wink.

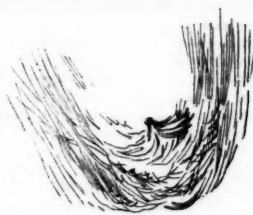
All round about this shaded spot,
Whither the sunshine cometh not,
Where all is beautiful repose,—
I know the kindled landscape glows.
But in this place of shade and sound,
Hid from the garish heat around,
I feel like one removed from pain
And fever of the happy brain,
Like one who, in the pleasant shade
The peaceful dead have slowly made,
Walking in silence, just perceives
The gaudy world from which he went
Subdue itself to his content,
Like that white globe beyond the leaves!

THE COMET.

On Sunday evening, about ten o'clock, a Comet of extraordinary splendour suddenly appeared. At the same hour it became visible at Rome, Lisbon, Paris and London. The Comet is, in fact, a very small body—the diameter of the nucleus, according to Mr. Hind's measurement, being no more than four hundred miles. Its excessive brilliancy is due to its nearness to the earth. When first seen, it was no more than thirteen millions of miles from this planet,—and this evening (Saturday, July 6) it will be under twenty-three millions from us. The rate at which it is moving from our point of vision is nearly thirty miles a second—more than a hundred thousand miles an hour. So small an object will very soon get beyond our view. French papers say that this is the Comet of Charles the Fifth, which has been expected about this period; but this, it appears, is a mistake. Mr. Hind states that "The Comet arrived at its least distance from the Sun about one o'clock on the morning of June 10, in heliocentric longitude $244^{\circ} 35'$, being then separated from him by 76,000,000 miles. It crossed the plane of the Earth's orbit from the south to the north side in longitude $279^{\circ} 1'$ on June 28, in a path inclined $85^{\circ} 58'$ to the ecliptic. The true orbital motion is direct."

We are favoured with the following communications on the subject:—

"My dear —,—The Dalmeyer shows the fan or sector of the Comet's nucleus very finely, though with less light than the 7-in. Newtonian that I find my father has to bear upon it. The flame from the nucleus was much in this figure (given in the first of the annexed engravings) inclined chiefly to



the following side, and two envelopes or nucleus coma and one envelope were plainly visible. The Comet was retreating all to-night rapidly along its tail, leaving Omicron on the tip of the Bear's nose in the rear, and travelling over little stars in that neighbourhood. The tail this evening was extraordinary. (This is shown in the second engraving.) The central rib itself was bent at ϵ Draconis, where it was also nearly

head was almost vertically over Omicron, in the Great Bear's nose, and during the night retreated almost in the apparent direction of the tail. At about 11 o'clock the tail could be traced for fully ninety degrees; it consisted of a curved brush of light bending over to the direction of the two pointers. The light of this short brush was extremely diffuse on the western side; towards the eastern side a long narrow ray shot out, extended over the zenith, and passed through Draconis, where it again enlarged, and became very faint, but could be traced several degrees beyond an imaginary line, which would join α Lyrae and Arcturus. The appearance of the Coma in my second Newton's reflector was on the 2nd inst. very like a broken fan, supposing the two lower ribs to be considerably curved, and the height of the fan small in comparison with its width. The nucleus, which was situated at the joint of the ribs, was extremely small and elliptical, the longer axis of the ellipse being in the direction of the length of the tail. Last night the fan-shape of the Coma was much more distinct and more generally filled with light; but there were several irregular brighter rays within it. The light of the coma and envelope is much more diffuse and less brilliant than Donati's Comet of 1858. I made an attempt on the 2nd to obtain a photograph of the Comet in the focus of my reflector; but not the slightest impression was produced by an exposure of two minutes, although a fixed star was clearly depicted. Yesterday, the 3rd, I made several attempts to photograph the Comet by means of Rosse's No. 3 portrait lens mounted on the top of my telescope, and carried round by clockwork,—not the slightest trace of the Comet was depicted in fifteen minutes, although the fixed stars were depicted. As Donati's Comet was photographed by similar means in seven seconds (not by myself), it follows that the present Comet is considerably less actinic than Donati's.

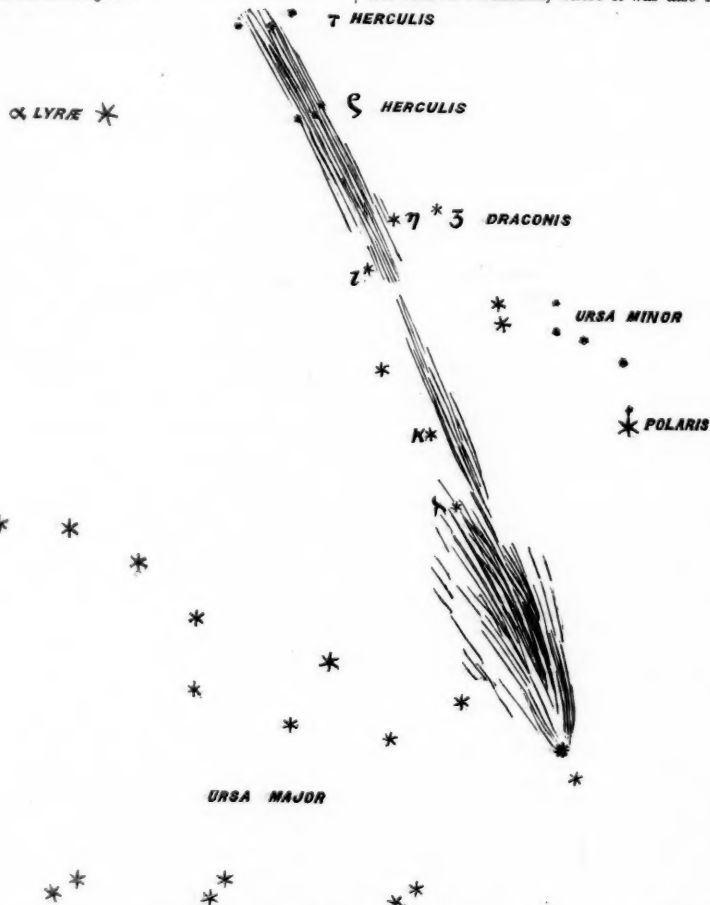
"WARREN DE LA RUE."

We have seen other attempts made to photograph the Comet, but without success. The contiguous stars left a strong impression on the prepared glass, but the Comet itself left no trace of its presence.

ELIZABETH BARRETT BROWNING.

On the 29th of June, at Florence,—after a life of health so fragile that its prolongation till now has been a marvel,—died the greatest of English poetesses of any time. This epithet is not forced by immediate regret, but results from the comparison of those who, since the days of Anne Countess of Winchelsea, wearing such names as Joanna Baillie and Felicia Hemans—have shown to this island of ours, rich in poets, that Genius has no sex;—howsoever it be tintured with a particular hue and form, in proportion as the frame into which it is infused is muscular or delicate, belongs to a Dante or a Corinna.

That Genius, too, has no need of stimulants in its cradle or in its girl-and-boy years, we believe will be illustrated with no common force when the life of this gifted woman comes to be traced out. Elizabeth Barrett Browning was born into the house of a middle-class merchant, opulent and a Dissenter, whose sympathy for imaginative culture was limited.—There must have been something from the first, about her, magnetic and original;—since her own confessions and early attempts show that she drew around her those of quick apprehension and cordial sympathy, such as her kinsman, John Kenyon (whose memory is dear to so many a man and woman of letters), the blind Greek scholar, Burgess (to whom she inscribed her 'Wine of Cyprus'), and others who helped in her intellectual nurture and enlargement,—long ere rhyme or word of hers had become known to the public,—in the days when other women, more flimsy and more fluent, were crowned and garlanded as so many modern Muses. Her training, it may be said, was strict; her frame delicate beyond ordinary delicacy,—but the girl managed to lay hold of quaint learning and daring thought,—to rise on the wings of a soaring fancy, with an instinct which seemed to defy circumstance, physical disqualification, and limited experience of society.—Her beginning of author-



extinct. At ϵ Draconis it was very attenuated, where it issued from a sort of resplendent bunch or scalp-lock, which alone would have looked like a short and full birch-rod driven as if by a wind to the left, and accordingly very bulgy and definite upon the right side, just above the nucleus, but ragged and indefinite on the left side to a considerable distance from the nucleus.

"ALEX. S. HERSCHEL."

"Cranford, July 4, 1861.

"Although I watched diligently for a break in the clouds, on Monday, the 1st instant, I did not get a sight of the Comet, and it was on the 2nd, at 7 minutes past nine o'clock, that I first perceived the Comet. The head of the Comet was then as bright as a star of the second magnitude, but appeared to the naked eye fully as large as Jupiter, which was visible near the western horizon; the

ship was no publishing of 'Lines to a Rose,' no second-hand reminiscence of scenes and feelings better portrayed elsewhere, but an 'Essay on Mind' and a translation of the 'Prometheus' of Æschylus. The last, when printed, so little satisfied its author that, on some call for its republication being made, she re-translated the Greek tragedy.

Of these essays little transpired to the world till the year 1836, when 'The Romaunt of Margret,' anonymously published in the *New Monthly Magazine*, startled all true readers of poetry by its daring and deep originality, and clung to the memories of some with such force that they could not be contented without knowing from what stranger came so new and so real an addition to their pleasures.—Of this we can speak with knowledge.—Presently the same unseen hand gave out other gifts,—other poems,—incomplete, perhaps, (as an uncut diamond may be incomplete). Some among them drifted to this journal; every one having its diamond-novelty and beauty, and a nerve which set it apart from the horde of sweet verses written on pleasant themes, by anybody, or nobody.—No name was announced in connexion with these early successes. Presently, a collection of these scattered lyrics was put forth headed by 'The Seraphim,' a sacred drama prompted by no less vaulting an ambition than that of one professing to have watched the 'Crucifixion,' and who hid herself in the guise now of an awe-stricken, now of an awe-raised, angel.—By this time Miss Barrett's name was abroad, and it became known, also, that she had been for years the inmate of a darkened room,—doomed, as was thought, to slow death, and as such withdrawn from active share in the world of society or letters. But her poems broke the door of the dark chamber for her against her will. Old friends, of course, had long ministered to her there; but strangers would write to her, and thus by degrees she was drawn into a commerce with much that is boldest in speculation, rarest in fancy, choicest in literary worth. Her letters are as remarkable as her poems—filled with noble thoughts, recondite allusions, thick-coming fancies,—never worldly, always womanly,—but almost without peer among the letters of women.

A second collection of verse, headed by 'The Drama of Exile,' in which she trod Milton's ground with the step of a poetess, had not long appeared, and placed her yet higher with her public;—when it was told that the inmate of the darkened chamber had risen from her couch to marry a poet, in many of his instincts and fashions delicately fitted to herself, and was gone out into the world—into Italy.—The eagerness with which one so long prisoned flung herself into the life of a beautiful and new world,—the resolution with which she adopted it as the country of her heart and hope, was to be seen in her next poem, 'Casa Guidi Windows,' a passionate moralizing on what happened in the South in 1848. She enjoyed all she saw, and grasped at all she held, much as a bird freed from its cage might do;—intensely, enthusiastically happy, with a belief in goodness and progress which nothing could daunt, nor set aside.—There may have been, combined with this, as was but natural, too little regard for that middle world, neither rich nor poor, neither of genius nor of stolid creatures, which has still hopes, fears and duties of its own, meriting sympathy, be they ever so little picturesque;—and this disregard, with something of the feeling of a commissioned propheteess, broke out in her 'Aurora Leigh,'—that strange, sublime, unequal, prosaic, poetical novel in blank verse (more lengthy than 'Paradise Lost,' the epic) which no one who has taken it up can lay down till the end, let him be ever so angry, ever so afraid of the woman in Britomart's armour going forth to combat for her sex; and combating always well, if not always wisely.—The effect of this remarkable production, remarkable by whatever standard it may be tried, was without precedent in the annals of poetry by women.

Of Mrs. Browning's last work, 'Poems before Congress,' enough has been said. By the verses in it her memory will neither live nor die. Neither can we, in the first moment of losing one so original, so true, so highly gifted, anew apply rule

and plummet to her works as works of Art. Suffice it to reiterate, that no woman has written anything approaching to them in strength, imagination and versatile knowledge, since women wrote poetry.

If not strikingly fair to see, she was gentle and unobtrusive in her manners, with a charm which stood in the stead of health and beauty. Never did woman so full of intellectual wealth and poetical fancy take part in society with such an absence of pretension as she did. She was fearless in speculation, credulous in adopting theories, staunch in her partisanship, to no common degree,—the most faithful of friends, the most loving of human beings, to all her kinsfolk. Her intrepidity of thought, her range of acquirement, her power over the poet's art, are the world's property, and her works in part represent these. Those whom she loved, and whom she has left, will remember her (so long as life lasts) by her womanly grace and tenderness, yet more than by her extraordinary and courageous genius.

MUSIC FOR THE EXHIBITION OF 1862.

THE rumour, which it appears by the *Athenæum* of June the 15th had been promulgated in Paris, respecting new inaugural music for the Great Exhibition of 1862, is correct. We may state, that there is fair promise of the plan being well worked out. It originated (we are further permitted to say) in a sketch submitted to the Commissioners by Mr. Henry F. Chorley, consequent on the paper by him, 'On the Recognition of Music,' read at the Society of Arts a couple of years since, which excited some discussion. The compositions suggested are a full orchestral and choral anthem, to range (as regards length) with Handel's 'Zadok the Priest'—orchestral pageant music—a procession—march for wind instruments—and a choral hymn for voices. The German and the French composers mentioned, M. Meyerbeer and M. Auber, have accepted the offered commissions to take part in this ceremonial music, which must of necessity be within restricted limits. Signor Rossini was written to, in the hope that he might be induced to represent Italy on the occasion. His answer is as follows:—

"I regret my inability to accept the honour proposed to me by Her Majesty's Commission for the Exhibition of 1862. If I still belonged to the musical world, I should have made it a duty and a pleasure to prove, on this occasion, that I had not forgot the noble hospitality of England. Allow me to hope, Sir, that you will be kind enough to communicate all my regret to your colleagues, with the assurance of my high consideration.

"G. ROSSINI."

Failing Signor Rossini, Signor Verdi has been applied to, as the most popular living Italian celebrity.—Of the English arrangements, we shall speak another day. Meanwhile, the step taken by the Commissioners is noticeable, as the first of its kind made in this country for many a long year,—since the anthems commanded for Coronations, or recent more private court solemnities, hardly offer a parallel to this commission for the musicians of four great musical countries to represent their art at the World's Fair of 1862.

THE GORILLA WAR.

50, Albemarle Street, July 3, 1861.

A letter signed John Edward Gray, in the *Athenæum* of June 15, contains the most positive reiteration of the charge that Du Chaillu has copied (p. 370 of his book) a certain skeleton of a gorilla from a photograph by Mr. Fenton, in the teeth of Du Chaillu's assertion, that it is from a drawing made from his own specimen. Dr. Gray adds, "I affirm, without hesitation, that the figure itself gives it the most positive contradiction;" adding, as further proof, that "the upper bone of the left arm, broken in the photograph, has been restored in Du Chaillu's copy, but that the copyist has forgotten to lengthen it to correspond with the right arm."

In consequence of this astounding conflict of testimony, I have made a careful comparison of the two skeletons, in the photograph and woodcut, aided by compasses and tracing-paper. The result is that Dr. Gray, to use the mildest words, is

utterly mistaken, nay, that every part of his statement is the reverse of the fact, and that his own words may be turned against himself. With the English photograph before me, I pledge my word that the two skeletons are totally different in position, proportions, and in individual parts, e.g., the breast is broader, the pelvis larger, and the skull larger in Du Chaillu's cut than in the photograph, thus clearly showing that the skeleton is not the same. But, more than all, the photograph is taken from a different point of sight, which entirely alters the perspective in the two figures, while the left arm, instead of being shorter, as Dr. Gray asserts, is of the same length with the right, so that the compasses can detect no material difference!

All this can be seen by any one who will use his eyes. Yet Dr. Gray may contradict me with the same audacious pertinacity with which he has contradicted Du Chaillu. To guard against this I have referred the matter to Mr. Fenton, who made the photograph, and I have his authority for stating that it differs throughout from Du Chaillu's woodcut in the perspective, and is drawn from a nearer point of view, so that no skill in adaptation by a copyist could have made the woodcut out of the photograph.

All this may appear to some a trivial matter, but if, as I apprehend, it affords a means of testing Dr. Gray's own accuracy in other instances, it will enable the world to judge what value to set upon his other charges against Du Chaillu of falsehood, imposture, &c.

I invite scrutiny from all quarters to verify what I here state. Until I began the examination it seemed to me incredible that Dr. Gray should be so utterly reckless of facts and so unscrupulous in accusations for which he has not a shadow of foundation.

Dr. Gray's professional occupation renders the comparison of minute differences in specimens presented to him the business of his life; consequently, it is the less excusable in him, either wilfully or through want of care, to try and make the world believe that black is white. It seems to me also peculiarly ungenerous in him to follow with so virulent a persecution a foreign traveller without waiting for evidence which is about to be produced, or regarding that which is now before him.

JOHN MURRAY.

FOREIGN CORRESPONDENCE.

Naples, June 29, 1861.

A very liberal movement towards the instruction of the working classes has just been made, which I think worth noting. The Museum has been thrown open on *fête*-days, and the following are the terms in which the fact is made known. His Excellency the Lieut.-General of the King, in the Council of the 15th inst., considering that a great proportion of the people of this metropolis, and especially the most labouring, who are compelled even on holidays to work for their subsistence, cannot enjoy the instruction and the civilization which come from the inspection and the study of the precious treasures which are preserved in the National Museum, has decided, on the proposition of the Secretary-General of Public Instruction, to order that the Museum shall be opened from 10 A.M. till 2 P.M. on all *fête*-days. The example might be well followed in England, where the reasons for doing so would apply with double force to our overworked populations. The Giunta di Commercio of Naples has resolved on placing a bust of Cavour on the Exchange. This, together with a statue in the Largo di Castello, will be permanent records of the great man who has lately passed away. Already two masses have been celebrated, by the "Association of the Young Men of Italy," and the City, respectively. The latter came off yesterday in the Church of San Lorenzo, and was celebrated with great pomp,—the Lieutenant-General and all the authorities, civil and military, being present, besides a vast concourse

* Fenton's Photograph may be had at the South Kensington Museum, and there is a good reduction of it in *W. & A.'s Natural History*, Vol. I.

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of the population. The church was decorated and arranged with great taste by M. Paris, being hung with black velvet, and relieved by medallions in white satin; in one near the altar was painted the likeness of Cavour, whilst those on the sides contained inscriptions commemorative of the deceased, and others bas-reliefs representing the principal events of his life. A very beautiful effect was produced by a transparency behind the high altar, in which the name of Cavour appeared in a rainbow. Another mass will be celebrated by the Giunta di Commercio in a few days; and to-morrow a *fête* purely Italian will be celebrated in the Museum of the Library in honour of their late President by the Association for the Mutual Assistance of Science, Literature, and Art. There will be an address, and music, and improvisations; and poets will in various languages give their inspirations to the public in honour of the great man. W.

OUR WEEKLY GOSSIP.

Mr. William Fite, M.P., President of the Royal Institute of British Architects, has issued cards for an evening reception, at the room of the Institute, on Wednesday next.

On the afternoon of the same day the Horticultural Society will hold their first Grand Rose Show at their new gardens at South Kensington.

A Rose Show will take place at the Crystal Palace this day (Saturday), with the ludicrous accompaniment of M. Blondin on the tight rope.

A very beautiful and attractive day closed, on Wednesday last, the series of flower shows given this year at the Botanic Gardens in Regent's Park. The collection of fruits and flowers—especially of fruits—was fine; and the company was very large. The beauty of these thoroughly English gardens seemed to be enhanced, rather than diminished, by the magnificent rivalry to which they are now exposed. Comparisons were rife, of course, and Regent's Park and Kensington had each its partisans. The choice between wild and regulated beauty in gardens is matter of taste and genius. We are glad to have in England two such specimens of the English and the Italian style.

The Fullerian Professorship of Physiology at the Royal Institution is vacant. The chair will be filled by election on the 12th of May next year.

The Town Council of Bolton, in Lancashire, is establishing a museum in connexion with the Free Library.

Mr. G. B. Bishop, in reference to our remarks on the services done by the Regent's Park Observatory, writes to correct a supposed mistake of ours, and to add a paragraph in illustration of one of our remarks. The supposed mistake is no mistake. The number of asteroids discovered up to the present time is seventy, as we stated, not sixty-six, as Mr. Bishop imagines. The latter paragraph runs thus:—"The tenor of your remarks in the same notice went to show that Mr. Bishop's observatory was established for *real* work, and had been especially signalled by the asteroid discoveries. It is only just, therefore, to mention that, besides the *ten* asteroids attributed to Mr. Hind, an eleventh, *Amphitrite*—the 29th following the order of discovery—was also detected there by Mr. Marth, on the night of March the 1st, 1854 (preceding only by one and two nights respectively the independent discovery of the same planet by Mr. Pogson, at Oxford, March the 2nd, 1854, and M. Chacornac, of the Imperial Observatory at Paris, March the 3rd, 1854). Thus, it will be perceived, that, of the sixty-six asteroids discovered up to the present time, *one-sixth* have been detected at the late Mr. G. Bishop's observatory: a fact which speaks most significantly, not only of the effectiveness of the plan of search adopted, but also of the ability and assiduity of the distinguished observers connected with it, and fully justifies and corroborates your assertion, that it was established for *real* work, seeing that the achievements through its medium have so strongly borne it out."

Mr. Hood, the son of the great humourist, is preparing an edition of his father's works, and would feel grateful, we are asked to say for him, to any one able to assist in rendering it complete.

Mr. Hood has not yet been able to trace 'The Two Swans,' many of the comic melodies, and some of the sporting papers contributed to *Nimrod*. There must be many admirers of Tom Hood who will be glad to assist his son in collecting the scattered fragments of his muse.

Mr. Joseph Boulton wishes to state that the financial condition of the Liverpool Academy is somewhat better than would be inferred from some of the figures put forth. He says:—"The Academy, though it has lost 900*l.* during the last three years, has a balance in hand variously stated at from 300*l.* or 400*l.* upwards."

Mr. Mayall publishes a series of photographs of eminent persons, of which that of Lord Derby, now before us, is the first example. It is a clear, sharp, but not very pleasant, portrait of the statesman; as a photograph, excellent. Messrs. Fairless, of Newcastle-on-Tyne, publish an engraving from a portrait of Mr. John Bright, painted by Mr. Lowes Dickinson, apparently several years ago,—we should say, about the time the original first took orders in political life.

The sale of the Tenison manuscripts, which took place on Monday, at the rooms of Messrs. Sotheby & Wilkinson, created quite a sensation. It was formed by the Archbishop during the reigns of Kings Charles the Second, James the Second, William the Third, and Queen Anne, and contained some articles of considerable note, as will be seen by the following quotations:—The Original Note-Book of Lord Bacon, entirely in his autograph and unpublished, full of curious and interesting details illustrative of the personal history of this great reformer of philosophy, 69*l.*—The Holy Bible, translated by Wickliffe, a manuscript of the fourteenth century, upon vellum, comprising a portion only of the Old Testament Scriptures, 150*l.*—Venantii Honorii Clementiani Fortunati, Presbyteri Italici, Versarium et Prosæ Expositiones Oratorum Dominice et Symboli, a fine manuscript, Sec. X. or XI., 78*l.*—Higden's Polychronicon, translated into English by John de Trevisa, being the version used by Caxton, a noble manuscript, wanting a few leaves. It is preceded by two treatises, one entitled 'Dialogus inter Militem et Clericum,' and the other, 'The Defence, before the Pope at Rome,' by Richard Fitz-Ralph, Archbishop of Armagh, which latter has not been printed, 189*l.*—Historical Miscellanies, containing three pages in the autograph of Lord Bacon, 30*l.* 10*s.*—A charming volume, entitled 'All the King's Short Poesie that are not Printed,' with numerous alterations in the handwritings of King James the First and Prince Charles (afterwards Charles the First), 68*l.* 5*s.*—Keating's Three Shafts of Death, composed in the year 1631, and History of Ireland, in the Irish character, 20*l.*—a chronicle, called 'Flores Historiarum,' by that eminent English historian Matthew of Westminster, a manuscript of the fourteenth century, 63*l.*—Missale secundum Usum Sarum, a fine manuscript of the fifteenth century, with musical notes, 70*l.*—Prudentii Liber de Pugnâ Vitiorum et Virtutum, cum Glossis, a wonderful manuscript of the tenth century, with eighty illustrations of a highly spirited character, executed in outline, and exhibiting great artistic skill in the powerful treatment of the various subjects, 273*l.*—Psalterium, cum Precibus, a most beautiful manuscript of the thirteenth century, by an English artist, with many thousand capital letters, various figures, devices and grotesque subjects, executed in gold and colours in the richest manner, 200*l.*—a curious collection of Theological Treatises in English, one of them being a discourse against miracle plays, a most singular relic of the kind known to exist, and said to be the only mediæval English treatise on such plays yet discovered, 35*l.*—divers Treatises in English, by Dr. Wickliffe, 37*l.* 10*s.*

The Commissioners of the Exhibition of 1862 have prepared an Alphabetical and Classified List of the Trades in the United Kingdom. This list, though avowedly compiled for the purpose of showing how each trade may be represented in the forthcoming Exhibition, possesses considerable interest from the extraordinary number and variety of trades enumerated. They exceed four thousand,

and although subdivided into forty classes, are so various that the Commissioners, with all ingenuity, have been unable to classify every trade. Nor is this surprising, when among the strange callings we find, Compounders, Fluters, Iron Liquor Manufacturers, Nail Dealers, Perchers, Rathe Makers, Shive Turners and Scribbling Millers. The very names of these are riddles, but even the classified list contains many trades which the majority of our readers have probably never heard of. The List, though confessedly imperfect, is yet, as compared with that in connexion with the Census of 1851, three times more voluminous. It is indeed not only curious, but highly interesting, in a politico-economical point of view, as showing the vast system of industrial processes carried on in the United Kingdom. We may add that the Commissioners have wisely decided that the List may be purchased for one shilling.

The Council of the Institution of Civil Engineers have awarded the following premiums for papers read during the Session 1860-61:—A Telford Medal, and a Council Premium of Books, to W. H. Preece, for his paper 'On the Maintenance and Durability of Submarine Cables in Shallow Waters,'—a Telford Medal, and the Manby Premium, in Books, to G. P. Bidder, Jun., for his paper 'On the National Defences,'—a Telford Medal, to F. Fox, for his paper 'On the Results of Trials of Varieties of Iron Permanent Way,'—a Council Premium of Books, to F. Braithwaite, for his paper 'On the Rise and Fall of the River Wandle; its Springs, Tributaries and Pollution,'—a Council Premium of Books, to G. Hurwood, for his paper 'On the River Orwell and the Port of Ipswich,'—a Council Premium of Books, to W. Hall, for his paper 'On the Floating Railway at the Forth and Tay Ferries.'

When we reported a few weeks ago on the Goethe Exhibition at Berlin, we expressed our opinion that this Exhibition might prove useful beyond its present aim and object, viz., the increase of the funds for the Goethe monument. An original letter from Goethe, of the 5th of February, 1810, presented by Bettina von Arnim to her son-in-law, Herr Hermann Grimm, and by him communicated to the Goethe Exhibition, brings us a little nearer the truth concerning the correspondence between Goethe and the "child." Not that this truth could prove a great piece of news to any one who has made Goethe's life and works his study; he will long since have discerned the truth from the fiction. But among the public at large, the belief that Goethe really had entertained a love affair with Bettina, and that Bettina was in reality the author of the beautiful sonnets in the 'Briefwechsel,' is still very much extant, particularly in England, we think, in spite of Mr. Lewes's clear and clever observations on the subject. The above-mentioned letter proves sufficiently how arbitrarily Bettina handled and altered Goethe's epistles to her, till they had acquired the tone and form which they ought to have had according to her poetical fancy. Frau von Arnim, as a poetess, loses nothing through this discovery; if we only make no claims in point of authenticity, the correspondence is as full of beauty, genius, fresh and tender grace, as it ever was. Yet we must not reproach Frau von Arnim too much for her want of sincerity; all those who knew more of this extraordinary, also somewhat eccentric, woman, are aware that she firmly ascribed all the sonnets to herself, a case of self-deception often to be met with in natures like hers, always eagerly, restlessly at work, till they no longer distinguish between the workings of their own mind and those of another. The real, genuine letters are still in existence, and in the possession of Herr Hermann Grimm (son of the celebrated *savant*, Jacob Grimm). A publication of these manuscripts would be the best means of settling the question whether we have truth or fiction in the famous book before us. But, for reasons of his own, Herr Grimm does not think himself yet justified in such a publication. In the mean time, let us enjoy the book as much as ever as a work of fiction, and let us, in this instance, exonerate Goethe from a participation in a love affair, as exceptional, singular and eccentric, as ever one was invented in the head and heart of a woman.

The Dutch papers announce the return of Prof. De Vriese from his expedition to the Dutch-Indian colonies. Prof. De Vriese, Director of the Botanical Gardens at the University of Leyden, was trusted three years ago by the government with an investigating expedition. The task was given him of examining scientifically the condition of all productions cultivated in India, with special regard to the European market,—of examining the goodness and possible improvement of the different soils, the cultivation of products over districts adapted for them, of improving these productions, and lastly of the possibility of introducing new species of products. Science in the nineteenth century is no longer the isolated, haughty personage, enshrined in its mystical, abstract grandeur; it is made useful and serviceable to mankind in all its branches. The result of Prof. De Vriese's researches, which promises to be curious, will be shortly published. For the present only a short account has been given of how and where he spent the three years devoted to his expedition. After a short stay at Ceylon, Prof. De Vriese proceeded to the island of Java, which had been named for his principal examinations, and which he explored in all directions, paying particular attention to the plantations of coffee and indigo, and contemplating the possibility of greater cultivation of cotton and cocoa. At the end of 1859 Prof. De Vriese started for the Molucca Isles which were to be examined, particularly with regard to cotton plantation. Prof. De Vriese visited Timor Coepang, Timor Delhi, the Banda Isles, Amboyna, the south coasts of Saparna and Ceram, as well as all the coasts along the Gulf of Elapoeu. The large plains bordering the broad Rounatta stream on Ceram, and the flats of Makariki were thought particularly fit for cultivation. Myneer De Vriese then proceeded to Boero, which is considered fit for European colonization. On the isles of Ternate, Tidore, Halmahere, very fruitful plains were discovered. The island of Batjan was found important on account of its excellent coals. At the end of 1860 the interior of Java was again visited. Excursions to the north-west part of Borneo and the Palang highlands of Sumatra were the last of this interesting expedition. The description of these islands, which have proved the grave of so many Europeans, and which have acquired such bad repute through their tropical climate, breeding fevers and reptiles in abundance, would be read with interest beyond the boundary of Holland, if the Dutch Government would allow the book to be printed in a language more generally known than the Dutch.

ROYAL ACADEMY OF ARTS, Trafalgar Square.—The EXHIBITION OF THE ROYAL ACADEMY IS NOW OPEN.—Admission (from Eight till Seven o'clock), One Shilling; Catalogues, One Shilling.

JOHN PRESCOTT KNIGHT, R.A., Secretary.

SOCIETY OF PAINTERS IN WATER COLOURS.—The FIFTY-SEVENTH ANNUAL EXHIBITION IS NOW OPEN, at their Gallery, 5, Pall Mall East (close to the National Gallery), from Nine till Dusk.—Admission, 1s.; Catalogue, 6d.

JOS. J. JENKINS, Secretary.

THE NEW SOCIETY OF PAINTERS IN WATER COLOURS.—The TWENTY-SEVENTH ANNUAL EXHIBITION IS NOW OPEN, at the Gallery, 53, Pall Mall West.—Admission, 1s.; Catalogue, 6d.; Season Tickets, 5s.

JAMES FAHEY, Sec.

BRITISH INSTITUTION, Pall Mall.—The GALLERY, with a Collection of PICTURES by ANCIENT MASTERS and deceased BRITISH ARTISTS, is OPEN daily from Ten to Six. Admission, 1s.; Catalogue, 6d.

GEORGE NICOL, Secretary.

GERMAN ACADEMY OF ART, EGYPTIAN HALL, Piccadilly.—The FIRST ANNUAL EXHIBITION OF PAINTINGS and WORKS OF ART by the most eminent living German masters, selected from the Royal Academies at Berlin, Düsseldorf, and Königsberg, is NOW OPEN from Ten till dusk.—Admission, 1s.

WILL OPEN THIS DAY, EXHIBITION OF THE EIGHT HISTORICAL PICTURES painted by WILLIAM BELL SCOTT for Sir W. Calverly Trevelyan Bart., illustrating the History of the English Border, "Building the Roman Wall," "St. Cuthbert the Hermit," "Venerable Bede," "The Descent of the Dove," "The Spur in the Dish," "Bernard Gilpin," "Gros Darling," and "Our own Day."—French Gallery, 120, Pall Mall.—Admission, One Shilling.

SCIENCE

The Coal-Fields of Great Britain: their History, Structure and Duration. With Notices of the Coal-Fields of other Parts of the World. By Edward Hull. With Illustrations. (Stanford.) It was hardly wise to raise expectation by so

comprehensive a title, which would have better befitted an elaborate and exhaustive work than a small volume, in which the compiler presents the results of a diligent reading of existing materials on the subject, and carefully and creditably specifies his sources of information, without any attempt to do much more than give such results in statistical and geological paragraphs. These may, perhaps, be convenient to readers who have not other books, and who wish a summary of the facts and figures. But who would suppose from a title so pretending that the writer disposes of the most famous and productive coal-field in the whole country—that of Durham and Northumberland—in six short pages? Brevity might not have been blameable had the book borne some such title as its first chapter, 'Fragments in the History of Coal-Mining.' Possibly, however, the grand title was not given by the author, but given to him, and so does not fit him.

Even in the narrow limits prescribed, some law of proportion might have been observed. If a coal-field extending over seven or eight hundred square miles be despatched in six pages, how many should be allowed to one of fifteen square miles (Leicestershire)? The true answer would not be four pages, which, however, is nearly the proportion decreed by Mr. Hull; nor should another coal-field of ninety-three square miles in area (South Staffordshire) obtain nearly seven pages. The disproportionately small space allotted to the great Newcastle coal-field cannot arise from lack of materials, since no coal-field has been more extensively explored, and none is so full of interest. It alone would, if properly treated, have occupied more than the whole pages of the present publication. After this specimen the reader cannot be disappointed when he finds the notices of the other coal-fields of Europe, including those of France and Belgium, the Rhenish Provinces and Russia, done in two small pages; France and Belgium getting as much as a dozen lines, and the Westphalian, Saxon, Bohemian, Spanish and Swiss coal deposits combined in an area of about 4,000 square miles, and dismissed with three lines. Such are some of the 'Notices of the Coal-Fields of other Parts of the World!'

The author tells us, in his Preface, that he hopes "these pages will be found to accomplish faithfully the great object designed—to give the public an answer to the oft-repeated question, 'How long will our coal-fields last?'" Had he given such an answer satisfactorily, he would have performed good service indeed. All will remember the displays of ignorance on this question, or, at least, of great diversity of opinion, during the recent discussions in Parliament upon the Commercial Treaty with France. This ignorance was excusable enough, since inquirers knew not where to look for information. An article which appeared at the time in the *Edinburgh Review* afforded the details for the Newcastle coal-field, but not for the whole country. Mr. Vivian delivered a statistical oration, which aimed at the dissipation of prevalent fears of not remote exhaustion of our mineral fuel, by affirming that the South Wales coal-basin alone is capable of supplying the whole of England with coal for nearly 5,000 years; and now Mr. Hull comes forward with an estimate more moderate than Mr. Vivian's. He calculates our total area containing coal to a depth of 4,000 feet (which he assumes to be the vertical limit of coal-mining), as 3,711 square miles, and the total available quantity of coal within this depth as 59,109 millions of tons. He then adds, "Taking the annual produce of England and Wales at 60 millions of tons (the actual produce is 57 millions, but 3 millions

may well be allowed for the increase of future years), the above supply of coal will last for about 1,000 years."

Although this estimate wears an aspect of greater likelihood than the rough and random guesses of some, yet it does not take in the Irish and Scottish coal-fields, and to arrive at an estimate for our entire coal deposits—the only serviceable one in such considerations—the element of annual subtraction should be 71,979,765 tons. This is our present produce, and, when used as a divisor, would give a very different quotient from Mr. Hull's figure. While, therefore, we give credit to the present calculator for moderation in comparison with some others, we might have expected, when he vaunts the large means of information at his disposal in the maps and sections of the Geological Survey, the assistance of his colleagues, of Her Majesty's Inspector of Collieries and gentlemen of experience scattered throughout the country,—we might, with all this array of auxiliary authority, have looked for greater care and precision in the working-out of so interesting a problem. To name one instance of want of precision, Mr. Hull should have shown how his estimate of 1,000 years' future coal lease for all England and Wales is compatible with his anticipated supply from the South Wales coal-basin alone for 2,000 years "at the present rate of consumption." As it is, the reader has to find out, if he can, how, at the present rate of mining, one part of Wales will supply coal for the next 2,000 years, and the whole of England and Wales will supply coal only for 1,000 years! This, if true, would authorize a new axiom—a part is twice as great as the whole! No doubt the author's colleagues and the "gentlemen of experience scattered throughout the country" who have assisted him, will decline to indorse this new axiom, and no doubt the discrepancy is explicable, but not by an ordinary reader, and not on the supposition of the calculator's consistency; for, in both the conflicting pages, he has assumed the same amount of future supply from the South Wales coal-basin.

If we were discussing this topic at large, we should have a good deal to say in abatement of the higher assumptions of prospective coal supply. That we have a great quantity of coal stored up in our several deposits there is no doubt; neither can there be any doubt that more than one-half of it is inaccessible to us by our present methods of mining, or, if accessible at all, not capable of being wrought at a profit. The vertical limit of coal-mining is not, we apprehend, even as large as Mr. Hull assumes, viz., 4,000 feet. Increase of temperature and pressure of superincumbent strata will, we think, interpose a barrier at little more than one-half of that number of feet. Not only natural barriers but also commercial ones interpose themselves. The cost of "winning" and working coal at excessive depths would be intolerable. One deep winning, near Sunderland, cost about 80,000*l.* before a farthing was returned. Expenses of maintaining mines in working order rapidly increase with the depth. The enormous pressure of the superposed masses produces curious and crushing effects below. Even at existing depths roofs and floors in old mines approximate, or, as the pitmen expressively say, "creep"; pillars of coal left for support give way, and wooden props fail to uphold. What pine-props would uphold a perpetually down-pressing mass of three or four thousand feet of rock? We have watched a man knocking down props at less than half this depth, and then running for his life to escape the immediate fall of stone. As mines now are, falls of stone from the roof are fatally frequent.

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In creeping along the lowest and narrowest passages you stumble over masses already fallen, and occasionally hear other masses falling just behind you. At anything like 4,000 feet it might possibly rain down coal half the day. More than half the coal would certainly have to be left in pillars.

As to the sufferings of coal-mining humanity at such depths we can conjecture them from our own recollections of an hour or two in the deepest mine but one. In proportion as the interior of such a mine enlarges horizontally in the course of time, men who have to work far "in bye" from the shaft, labour under distressing discomforts, which we have personally witnessed and commiserated. Indeed, no one but an eye-witness and temporary fellow-sufferer can properly sympathize with these distresses. To write and do sums in Jermyn Street, and to creep and work underground at a depth of more than four times that of the interior of St. Paul's in London, are totally different things. Whoever has done the latter will hesitate to take Mr. Hull's vertical extension of 4,000 feet, and decline, with a shrinking of flesh and spirit, to say with him, "Within that depth everything is possible." Everything possible within a depth about ten times that of St. Paul's! Will Mr. Hull stand in St. Paul's Churchyard, and mentally multiply St. Paul's from base to ball ten or a dozen times, and then stand to this dictum, which he has honoured with a separate line? Everything possible at this depth! What! drawing up coals, men and lads, horses and asses, living and breathing, hewing and hauling, in a temperature of 120° 08 Fahr. (the calculated temperature at four thousand feet); ventilating and purifying, sweeping out bad air, pouring down good, erecting doors and "stoppings," and fifty other pit practices at depths exceeding the height of most British mountains! Even assuming the employment of subterranean winding machinery and inclined planes to do much of the deep work, still there must be men and boys to some extent, or where these are not, how is coal to be hewn? Consider, too, the increased hardness and density of the strata and of the seams of coal under pressure of 4,000 feet of superior masses. Calculate the augmented cost as well as difficulty of everything—of the propping, the pillaring, the pumping, the men's pay and their mortal peril, the loss of time, and the speedy wear of costly wire-ropes for four thousand feet—and then you will find no small impediments to sealing and stamping your one thousand years' lease of carbonaceous comfort (excluding Scottish and Irish coals)—without, at least, inserting a few covenants to repair, make good and insure, which Nature will never consent to and can never perform.

What then shall be said to those who speculate on penetrating to six or eight thousand feet, and bringing up coal from those depths? Such assumptions would try even the proverbial patience of "that grand old geologist, the patriarch of Uz" (Mr. Hull's professional compliment to Job). But they cannot be seriously treated, and they only find an appropriate refutation in the reported remark of a knowing Whitehaven collier:—"It's my opinion, Sir, that the earth is alive, and that she has a circulation through her veins; and I do believe if they go on cutting into the earth's vitals in this way, they'll some day cut the jugular vein, and then, Sir, you may depend upon it there'll be an end of this world!"

SOCIETIES.

ETHNOLOGICAL.—July 2.—J. Crawford, President, in the chair.—The following were announced

as new Fellows:—Lieut.-Gen. Lane Fox, the Rev. F. W. Farrow and Capt. Cameron.—A paper was read, by Capt. R. Burton, 'On the Ethnology of M. Du Chailu's Explorations in Equatorial Africa.'—The author pointed out the great resemblance of the social and commercial habits of the eastern and western races of Africa; their method of oratory is also very similar. Polygamy is rather a political than a domestic institution. Cannibalism was most prevalent where animal food is deficient. The languages of eastern and western Africa are of the same family, and some words are exactly similar. Fetishism is the religion among them.

ROYAL INSTITUTION.—July 1.—W. Pole, Esq., M.A., Treas. and V.P., in the chair.—W. Beckett, A. J. Ellis, H. Giffard and J. Neuberg, Esqs. were elected Members.

FINE ARTS

GERMAN ACADEMY OF ART.

At the Egyptian Hall, Piccadilly, will be found a collection of German pictures under the above title. Though it would be absurd to style it anything like a fair representative selection of the schools of Germany, or even of Saxony and Bavaria, it is interesting in more respects than one, having for its objects the getting together of a selection of, more or less, good pictures in a national style little known, and it may be, not so well esteemed amongst our stay-at-home folks as it ought to be.

On entering the large room, the effect upon our minds is somewhat depressing, the mass of the works having a marked tendency to a certain dingy paintiness, which requires some careful examination before we can appreciate what actual merit there may be amongst them. Landscapes of the most opaque and heartless order of painting abound; glaring coarse productions that one turns from with feelings of pity for the blindness of the artist. Views of Florence that are sad to think on.—Constantinople in clay, Salerno in iron, Rome in timber,—pigment, pigment everywhere, and never a sparing of paint. Here and there is a grim, horrid, portrait-like "head-piece" looking as if it were done in stucco, or a Bible hero, with a countenance of pewter. Certainly these things should be removed altogether, and the collection reduced in numbers, or better pictures put in their places. Still, there is enough of another stamp to reward a visit to what we look upon as a good idea, not properly carried out, but which is capable of being, in efficient hands, a great success. Let us consider the figure pictures first.

Monks surprised in a Convent Library (No. 77), by A. Ewald, is surely misdescribed in the Catalogue: the subject is rather a group of monks—well designed enough—who are gathered round about the great main pillar, discussing a manuscript and calling for a volume by the hands of a librarian who is in a gallery above them. This work is painty and heavy. The subject has something that might be made interesting. We are often surprised to find how little artists direct their attention to the picturesque incidents supplied by monastic life. Is it that they do not read? It is surprising that among the numbers who have studied Mr. Carlyle's 'Past and Present' none seem to have found a theme from the life of brave Abbot Sampson, or have credited garrulous Jocelin of Brakelond with their inspiration. Yet how picturesque, how truthful, how moving, often how humorous, are the incidents the monk of Bury gives us!—*Bivouac in Wallenstein's Camp* (83). A tawdry, bronzed, Bohemian woman dances before a couple of officers, who are seated at ease by their tents. She poises herself heavily on a globe, decorated with a map of the world, and marked "Fortune." She claps her castanets, casts out her loose robes and lavishes her sunburnt charms. A half-naked boy accompanies her with a triangle, and a sturdy gipsy performs on the violin. The artist of this work is Herr Fritz Schultz.—*Latimer and Ridley going to Execution* (87), by H. Schweder, has both power and expression, and considerable academic skill is displayed in its production; but it is heavy despite its breadth of treatment. The

countenances are not a little Israelitish in character.—*Mozart and his First Love* (93), by A. Bockmann,—the composer seated at a piano, the lady turning over the leaves of music,—is designed with great freedom and some grace and spirit, but is rather careless in execution.—*A Solitary Walk* (109), by W. Amberg,—a lady promenading in the shadows of a wood of vast beeches, and leading a dog,—is painted with great truth, much breadth and powerful treatment of the sunny softness of the time chosen. A similar picture, by the same painter, is *Reminiscence of Past Happiness* (10),—a lady dressed in black, examining the initials of two names that have been carved in the bark of a beech-tree, which, like time, has severed the entwined letters with its growth. This is almost equally good.—With much feeling for character, and some considerable power of rendering expression, H. Sonderman's *Domestic Happiness* (28),—a German housewife bringing her child to her husband,—is heavy and painty to a painful degree.—A curious example of a cognate style to that adopted by Fuseli, and probably originated by him, is *The Old King seeking to sooth Conscience at the Eleventh Hour* (30), by the late Prof. Begas, of Berlin. The monarch seated on his throne, surrounded by some of the most ridiculous-looking courtiers humanity ever conceived; the whole treated in a coarse and vulgar manner, excepting the King's face, which is truly a fine study of expression, as he looks with wide, staring eyes from amongst the wild elf-locks of his hair and beard hard upon vacancy. The execution of this face, also, is excellent.—*The Electress Elizabeth of Brandenburg surprised by her Husband, Joachim the First, while secretly taking the Sacrament* (2), by Prof. Rosenfelder, is a large and pretentious picture, which, to some extent, justifies its claims to attention by a broad and powerful system of handling and considerable vigour of design. The lady kneels before an extemporized altar, at the priest's feet, while her amazed husband bursts in behind. This is solidly painted.

The Sands of New Werk, at the Mouth of the Elbe (85), by H. Eschke, a shelving sand over which the sea spends its force in keeping full numerous shallow pools. A burst of greyish silver light holds the centre of the sky, which is otherwise covered with ragged and torn clouds of black and tawny blue; the turbulent waves dash ceaselessly at the foot of a fixed beacon, which is on the margin of the sea, looking like a gigantic and naked spire of a church. There is much motion and expressiveness in this picture, which is otherwise conventional enough in treatment.—*Jung Frau* (86), by C. Seiffert, the famous mountain-top, capped with rosy snow, multitudinous pines gathered about the valley, in which a brawling torrent pours itself away, spanned by a rustic bridge. This is characteristically heavy in painting, but otherwise very good. *Cattle at a Brook, in the Forest of Fontain* (91), by E. Oeckel, certainly rather French than German in style, is bright and lustroously full of soft light. A cowherd blows his horn, calling his charge together, through the avenues of the wood. There is much feeling for nature displayed in the treatment here, but it is after the low-toned French manner.—*Loading Hay, by a Canal* (90), by Bennewitz von Loeven, is quite a contrast in style to the last named, being hard, though bright and clear, and solid with strength of effect and decisive handling. Dark hay-barges are being loaded by the banks of a still and glittering canal, under a calm reposing sky, bright and pure; against which, the time being evening, the masts and black rigging of the craft tell opaquely, while in the foreground all is dark, yet clear and strong. The whole look of this picture is creditable to the painter; and notwithstanding some want of purity of touch here and there, he undoubtedly loves nature and can paint her well, for force and tone as well as colour.—*Convent of St. Benedetto, near Subiaco* (99), by Valentine Ruths, lacks strength of colour and richness of tone, at least for the key attempted, but is, nevertheless, much above the common run of pictures so failing. A rocky mountain-side, covered with sparse bay and grey olive trees, ranges of hills and the convent in the distance.

—*Le Mont Orgueil, Jersey* (4), by H. Eschke, shows effective treatment and force of tone.—*A Beech Forest* (18), by Bennewitz von Loeven, with its stark stems and standing tawny pools at their feet, is vigorous and poetically suggestive.—*A Farm-house*, by the same (22), is equally telling, as is No. 40, *Landscape*, an avenue of trees; in a wild hedge a cottage, and rough, bright grey sky. There is feeling for colour shown in all these, but of a coarse kind.

The Landseer of wild swine, the Count von Krockow, has a little picture here, *Wild Sow and Young* (101), a mother and her grunting and squeaking offspring, trudging sulkily along a rough wood-road. The glittering, queer-eyed brutes, with their "embattled" backs, and tufty, mat-like hides, are well given. A little brown sucker that goes first is quite comic in his cross-grained look. *Sorrowing Maternity* (7), by Prof. Steffek, a mare looking at her dead, starved foal, with miserable eyes staring over the waste laid about her, in vain seeking help, although disproportioned, is expressively effective. *A Team of Bullocks, harvesting* (21), by T. Schmitson, is good for coarse power of rendering brute energy and action. There is a similar gross spirit and vulgar vigour in *Hungarian Horses at Play* (33), by the same, a number of half-wild horses romping in their mad fashion with some savage and snarling dogs, who do not seem to comprehend the game that brings the heavy and swiftly-flying heels so unpleasantly near their own long rows of white fangs.

FINE-ART GOSSIP.—Mr. E. Davis has just completed the model for a statue in bronze of Wedgewood, the great potter, to be erected at Stoke-upon-Trent. This is eight feet high, and will be placed in the square facing the railway station of that town, upon a pedestal eight feet high. In a few days it will go to the foundry, and the end of the year will probably find it placed, to commemorate the ardent, persevering Englishman it represents with great fidelity and singular power of characterization. The facial likeness has been derived from Sir Joshua Reynolds's portrait; it has that peculiar quality of look which at once tells the observer that the resemblance is perfect. Mr. Davis has designed the work with great simplicity, to which the broad masses of the wide-lapelled coat and waistcoat of the last century effectually conduce. The figure is standing upright, with a model of the Barberini Vase in his hand,—in the attitude, and with the expression, he may be supposed to have assumed when addressing the Royal Society upon its beauties. The other hand is raised, the fingers slightly apart. The expression of the face is well aided by this action, as of speaking to such an audience. The design does the sculptor honour not only for this appropriate and telling choice so fitting for the situation the work will occupy, but for its solid, manly and easy grace. Stoke-upon-Trent will gain a great attraction when the statue is placed. It has cost the sculptor, we believe, a re-designing of the whole figure, to meet the wishes of the Committee. The expense of this, of course, a very serious item, will not fall upon Mr. Davis, we trust, although no provision for such a contingency appears to have been made in the original contract. It is worth all the more that the hideous and stupid stump, or dummy altar, so common in marble statues, is avoidable in works in bronze, and has been cleverly dispensed with by Mr. Davis in the present design.

Mr. Watts is engaged upon a large fresco painting, over the chancel arch in the church being erected by Mr. Street, in Upper Garden Street, Westminster. The subject of the picture is illustrative of the verse, "Come unto me all ye that are heavy laden, and I will give you rest." The artist has to contend with considerable difficulties, but is making very satisfactory progress with his subject.—Mr. Layard stated in the House of Commons, on Monday last, that Mr. Watts is willing to repaint the fresco executed a few years since by him in the lobby of the House. It is to be wished that some of the other artists, whose works are in a similar condition at the same place, would

offer to do likewise. We have reason to believe that more than one of them will undertake as much.

The foundation of the Wallace Monument was laid on the 25th ult., at Abbey Craig, Stirling, with much public rejoicing and ceremony. The monument consists of a lofty tower, in what is called the Scottish Baronial style, whatever that may be, 200 feet high, and 35 feet square at the base. From its site many of the scenes of the Scottish hero's feats may be discerned. General Sir Maxwell Wallace, representative in the male line of the champion, was present at the ceremony.

The Report of the Examiners of the works sent from the various schools of Art in competition for the national medallions awarded by the Department of Science and Art lies before us. As relates to the Art-Department, 503 works were sent in, an advance on last year both in number and quality. The Report states that the largest number of works is shown, and in the earlier stages of the course the severest competition takes place; as might be expected, many of these have been found worthy of reward. In the section when the student's attention is directed to the study of natural forms, "foliage and flowers from nature," wherein he first may be said to exercise his own intelligent observation, the number and excellence of the works are a satisfactory evidence of the value and success of the earlier and drier studies of the pupil. Having ourselves seen and examined most of the works here referred to, we can personally indorse this statement; and we consider that, presuming one of the objects of the system of teaching is to make good and accurate draughtsmen from such natural themes, the plan of instruction fully answers its purpose. We must guard ourselves, however, from saying it does, or does not, fulfil the higher requirements of an Art-school for manufacturing design. The Reporters state that the life-studies continue insignificant in number and with little of marked excellence, notwithstanding that in all schools at least careful studies may be made from heads and hands, even if the whole nude be not everywhere available. Though we ourselves believe the difficulty of obtaining the latter to be affected or imaginary, other impediments may weigh. The class of studies of ornament calls for the special and encouraging comment of Sir C. Eastlake, and Messrs. J. C. Horsley and R. Redgrave, who sign the Report. Appended are the names of the winners of the above referred to medallions. In the provincial schools those rewarded are as follows:—Stoke: Messrs. H. Allen, J. Bishop, J. Edwards, M. R. Eldon, J. F. Marsh, J. Parr (the third and fourth of these have already twice, and the fifth and sixth of these have been once previously successful in the like competition).—Birmingham: Messrs. J. Beesley, S. Lees, W. H. Small, E. Walker and Miss M. A. Preston.—Manchester: Messrs. G. O. Bird and H. Meesham.—Worcester: Mr. J. Bly (once previously rewarded).—Aberdeen: Mrs. J. Booth and Miss C. Campbell.—Newcastle-upon-Tyne: Mr. T. G. Bowman.—Spitalfields: Mr. W. Casson.—Liverpool (Southern District Schools): Miss S. Collins.—Liverpool: Miss E. Gammage (once before rewarded) and Miss M. M. Pow.—Wolverhampton: Mr. T. Cox.—Bristol: Mr. W. H. Cowlin.—Glasgow: Mr. J. Dingwall.—Devonport: Mr. J. Dominy.—Dundee: Messrs. J. Dundas and W. Walker.—Hanley: Messrs. E. Dunn (twice before rewarded), W. Hawkins, W. Hulme (once before rewarded), R. Mellor and A. Wright.—Chester: Mr. S. Fildes.—Southampton: Mr. G. Gouk (once before rewarded).—Dublin: Miss H. E. Harman (once before rewarded).—Paisley: Mr. C. Hays.—Nottingham: Messrs. A. Hill (once before rewarded), H. Hood, S. D. Oacroft (twice before rewarded), H. L. Roberts (the same).—Macclesfield: Messrs. A. Horobin, H. Johnson (once before rewarded), T. H. Rathbone.—Coventry: Messrs. F. Hunt and F. Rose.—Waterford: Miss E. Jones (twice before rewarded), Miss M. Moore, Miss Elizabeth Smith and Miss Emily Smith.—Limerick: Mr. W. Langley.—Cambridge: Miss A. Lenton.—Lambeth: Mr. J. J. Oxer.—Bolton: Mr. J. Proctor, Miss P. Taylor (once before rewarded).—Sheffield: Messrs. H. H. Stannus (twice before re-

warded) and E. P. Turner (the same).—Halifax: Mr. R. I. Stevenson.—Warrington: Messrs. J. H. Vevers, J. Ward.—Exeter: Miss A. Westmacott.—Taunton: Mr. J. Willis.—Newcastle-under-Lyme: Mr. W. Woodwiss.—Darlington: Mr. J. Woodward.—Yarmouth: Mr. T. W. Wright.—Edinburgh: Miss A. Young.—Greenock: Mr. W. Yuill.—South Kensington, Male Training School: Messrs. A. W. Davis, C. Horsfall, S. Le Resche, S. Long, T. Morris, R. P. Notley, G. R. Redgrave and E. R. White. Female School: Miss H. Bradford, Miss C. Edwards, Miss C. M. Hull, Miss J. K. Humphreys, Miss H. J. A. Miles and Miss A. Ridley. Numerous students of various schools obtained honourable mention.

MUSIC AND THE DRAMA

CONCERTS OF THE WEEK.—This week little more than a list of the Concerts, which have been given by *Herrn Deichmann, Wilhelm Ganz and Lidel, Signori Piatti and Regondi*, in succession, can be given. The position of all the above artists is by this time so well ascertained as to render discussion of their merits superfluous at a time when so many are beginning to weary of hearing about or hearing music.—A note of admiration, however, is demanded by Signor Regondi's enterprise in having obtained from Herr Molique another *Concerto* for the concertina. What is more, its composer must have been in his happiest vein when the work was written. It is flowing, brilliant and tuneable, and of a moderate length, and must rank among Herr Molique's very best solo music. It was, of course, admirably played.

The concert of *M. Silas* cannot be so briefly dismissed, if only because his position is not so well ascertained as it ought to be. He is a real, earnest, and often an interesting composer;—much of his music, whether in the strict or in the free style, is far better worthy of being taken up by our pianists than the flashy arrangements of opera and national airs, with saucy *à la Thalberg*, to which their timid renderings of modern music seem to be confined. For instance, the "transcript" by M. Silas of a melody by Glinka, or the original *Tarantella* played by him on Tuesday, are both worth attention. It is long since we have heard so excellent a *Pianoforte Trio* as the new one in C major which opened the second act of his concert. It is brilliant, clear, based on new thoughts, which are treated in an unhackneyed fashion. The *scherzo* was *encores*; but we preferred the opening *allegro* and the *andante*. The *finale* seemed to us a little *baroque*; if we give it "the benefit of the doubt," it is because the playing of M. Silas is hard and wanting in grace,—anything rather than calculated to set off his compositions. To the latter we would direct the attention of professors and amateurs.

The Concert of the *Society of Female Musicians* took place duly on Tuesday,—as did that for the *Society of Female Artists* on Thursday. Here Madame Goldschmidt was to be heard, and liberally; her services never being given by halves.—Never during her career did she sing in better voice nor with finer finish than on Thursday. She has benefited by repose,—her feeling was always on the side of expression; and the idea of being Queen of the *fête* seemed to inspire her with an increase of every well-known power to charm her audience. A long-drawn song from Handel's 'Susanna'

Without the swain's assiduous care,—

an excellent rendering of the *roméo* from Mozart's 'Il Rè Pastore' (with Herr Deichmann as violin *obligato*), besides other music, attested this beyond question. Why she should not still enter on a career, without inordinate *prestige* or pretension, as the first living *soprano*, but with success enough to keep warm the heart of any female artist, rests with her own will to decide. She was ably supported by Signori Giuglini and Belletti, by Herr Otto Goldschmidt on the pianoforte, and Signor Piatti, the best of living violoncellists.

Ere taking leave of what may be called the benefit concert season, we must point out the good

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it may be recollected, some years ago. She has appeared at the Lyceum operas as *Marguerite* in 'Les Huguenots' to the *Valentine* of Mdlle. Tietjens.

The Correspondent of the *Times* states that Signora Galletti, a lady whose name has been already mentioned here, is successful at Naples.

Difficulties have arisen (German journals say) which may prevent the production of Herr Wagner's 'Tristan und Isolde' at Carlsruhe. From what is known of the music and the story, or the story and the music, or the no-story and the no-music, the difficulties, we fancy, are only the inevitable consequence of an unmusical system of thinking and writing. The sooner this can be understood the better for Germany, if German creative power in music is to be saved.

There is to be music at Brussels, during the September annual festival,—directed by M. Fétis:—on the first day a Beethoven Symphony and scraps from Handel's Oratorios; on the second, a concert of solo music, executed by Madame Lemmens-Sherrington, MM. Lemmens, Vieuxtemps, and Servais; all four Belgian artists.

Signor Pacini, now a veteran, having been born at Syracuse in 1796, who has probably written more operas for the Italian stage than any man living, who still holds on there, and whose 'Niobe' Rondo has made the tour of the world, and will keep his name remembered, is about to give another opera to Florence—'Belphegor.'

The "art of sinking" receives new illustrations month by month in the Paris theatres. The fount of invention must be drawn dry ere the *Ambigu* could have recourse to a revival of a translation of 'Frankenstein'—our melodrama, founded on Mrs. Shelley's romance—and presented at the *Porte St.-Martin* thirty-five years since, with Mr. T. P. Cooke as the *Monster*.

On Saturday next it is announced that 'The Colleen Bawn' will be withdrawn, not because its attraction is on the wane, but because Mr. Boucicault has determined, and we think wisely, to stop its run for the present. The continuance, for a long period, in one part, is no doubt injurious to the actor's health; and it is but natural, under the circumstances, that he should desire repose. At the same time, he has more than one company at provincial theatres, acting his play, and from each of them is in nightly receipt of profits. The amount of his winnings is stated at a figure that we scarcely like to indorse; but that the sum is large, amounting to several thousand pounds, is universally agreed. His, too, is a rare instance of the author's benefiting by an extraordinary run as well as the manager—a result owing to the peculiar arrangement made previous to its production. That arrangement, it must be also remembered, was based on the fact of the author being the actor in his own drama; and illustrates the advantage of such a union. Commencing in accident, a new system, of which Mr. Boucicault will be the immediate *bénéficiaire*, will thus to a certainty establish itself; and it may be that the present is but the first of a series of successes. Measures are taken for establishing the system in reference to other plays of Mr. Boucicault, expected also to prove profitable. We could have wished that the dramas had been of higher mark and aim; but, apart from this, it cannot fail of being beneficial to the true interests of the drama that the author should be in the ascendant. His subordination hitherto to the actor and manager has been the source of much mischief, and the real cause of the inferiority of the acted drama of the day. The emancipation of one man from the necessities implied is an earnest of better things for all. The example will inspire laudable ambition, and revive hope in many bosoms wherein it had well nigh perished. It is a blow struck bravely and opportunely in favour of talent, depending on its own resources; and asserting its rights to the pecuniary advantages involved in its successful exercise.

TO CORRESPONDENTS.—S. N.—Constant Reader—E. S.—J. F.—J. H. P.—J. S.—J. B.—received.

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40	1 0 3	2 15 4	40	0 7 3	1 4 3	40	0 13 1
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